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ADDRESS

Of the "Committee and Council of the Cherokee Nation, in General Council convened," to the People of the United States.

Some months ago, a delegation was appointed by the constituted authorities of the Cherokee nation, to repair to the city of Washington, and in behalf of this nation, to lay before the government of the United States, such representations, as should seem most likely to secure to us as a people that protection, aid, and good neighbourhood, which had been so often promised to us, and of which we stand in great need. Soon after their arrival in the city, they presented to Congress a petition from our National Council, asking for the interposition of that body in our behalf, especially with reference to the laws of Georgia, which were suspended in a most terrifying manner over a large part of our population, and protesting, in the most decided terms, against the operation of these laws. In the course of the winter they presented petitions to Congress, signed by more than four thousand of our citizens, including probably more than nineteen-twentieths, and for ought we can tell, ninety-nine-hundredths, of the adult males of the nation, (our whole population being about sixteen thousand), pleading with the assembled representatives of the American people, that the solemn engagements between their fathers and our fathers, may be preserved, as they have been till recently, in full force and continued operation; asking, in a word, for protection against usurpation, and the faithful execution of a guaranty, which is perfectly plain in its meaning, has been repeatedly and rigidly enforced in our favour, and has received the sanction of the government of the United States for nearly forty years.

More than a year ago, we were officially given to understand by the Secretary of War, that the President could not protect us against the laws of Georgia. This information was entirely unexpected, as it went upon the principle, that treaties made between the United Ssates and the Cherokee nation have no power to withstand the legislation of separate states, and of course that they have no efficacy whatever, but leave our people to the mercy of the neighbouring whites, whose supposed interests would be promoted by our expulsion or extermination. It would be impossible to describe the sorrow which affected our minds, on learning that the chief magistrate of the United States had come to the conclusion, that all his illustrious predecessors had held intercourse with us on principles which could not be sustained; that they had made promises of vital importance to us, which could not be fulfilled—promises made hundreds of times, in almost every conceivable manner; often in the form of solemn treaties; sometimes in letters written by the chief magistrate with his own hand; very often in letters written by the Secretary of War under his direction; sometimes orally by the President and Secretary, to our chiefs, and frequently and always, both orally and in writing, by the agent of the United States residing among us, whose important business it was, to see the guaranty of the United States faithfully executed.

Soon after the war of the revolution, as we have learned from our fathers, the Cherokees looked upon the promises of the whites with great distrust and suspicion; but the frank and magnanimous conduct of General Washington did much to allay these feelings. The perseverance of successive Presidents, and especially of Mr. Jefferson, in the same course of policy, and in the constant assurance that our country should remain inviolate, except so far as we voluntarily ceded it, nearly banished anxiety in regard to encroachments from the whites. To this result the aid which we received from the United States, in the attempts of our people to become civilised, and the kind efforts of benevolent societies, have greatly contributed. Of late years, however, much solicitude was occasioned among our people by the claims of Georgia. This solicitude arose from an apprehension, that by extreme importunity, threats, and other undue influence, a treaty would be made, which should cede the territory, and thus compel the inhabitants to remove. But it never occurred to us for a moment, that without any new treaty, without any assent of our rulers and people, without a pretended compact, and against our vehement and unanimous protestations, we should be delivered over to the discretion of those who had declared by a legislative act, that they wanted the Cherokee lands and would have them.

Finding that relief could not be obtained from the chief magistrate, and not doubting that our claim to protection was just, we made our application to Congress. During four long months our delegation waited at the doors of the National Legislature of the United States, and the people at home in the most painful suspense, to learn in what manner our application would be answered; & now, that Congress has adjourned, on the very day before the date fixed by Georgia for the extension of her oppressive laws over the greater part of our country, the distressing intelligence has been received, that we have obtained no answer at all; and no department of government has assured us, that we are to receive the desired protection.—But just at the close of the session, an act was passed, by which half a million of dollars was appropriated towards effecting a removal of Indians; and we have great reason to fear that the influence of this act will be brought to bear most injuriously upon us. The passage of this act is certainly understood by the representatives of Georgia as abandoning us to the oppressive and cruel measures of the state, and as sanctioning the opinion that treaties with Indians do not restrain state legislation. We are informed by those who are competent to judge, that the recent act does not admit of such construction; but that the passage of it, under the actual circumstances of the controversy, will be considered as sanctioning the pretensions of Georgia, there is too much reason to fear.

Thus have we realised with heavy hearts, that our supplications have not been heard; that the protection heretofore experienced, is now to be withheld; that the guaranty, in consequence of which our fathers laid aside their arms and ceded the best portion of their country, means nothing; and that we must either emigrate to an unknown region, and leave the pleasant land to which we have the strongest attachments, or submit to the legislation of a state, which has already made our people outlaws, and enacted that any Cherokee, who shall endeavour to prevent the selling of his country, shall be imprisoned in the penitentiary of Georgia not less than four years. To our countrymen this has been melancholy intelligence, and with the most bitter disappointment has it been received.

But in the midst of our sorrows, we do not forget our obligations to our friends and benefactors. It was with sensations of inexpressible joy, that we have learned, that the voice of thousands, in many parts of the United States, has been raised in our behalf, and numerous memorials offered in our favour, in both houses of Congress. To those numerous friends, who have thus sympathised with us in our low estate, we tender our grateful acknowledgments. In pleading our cause, they have pleaded the cause of the poor and defenceless throughout the world. Our special thanks are due, however, to those honourable men, who so ably and eloquently asserted our rights, in both branches of the national legislature. Their efforts will be appreciated, wherever the merits of the question shall be known; and we cannot but think that they have secured for themselves a permanent reputation, among the disinterested advocates of humanity, equal rights, justice, and good faith. We even cherish the hope, that these efforts, seconded and followed by others of a similar character, will yet be available, so far as to mitigate our sufferings, if not to effect our entire deliverance.

Before we close this address, permit us to state what we conceive to be our relations with the United States. After the peace of 1783, the Cherokees were an independent people; absolutely so, as much as any people on earth. They had been allies to Great Britain, and as faithful allies took part in the colonial war on her side. They had placed themselves under her protection; and had they, without cause, declared hostility against their protector, and had the colonies been subdued, what might not have been her fate? But her power on this continent was broken. She acknowledged the independence of the United States, and made peace. The Cherokees, therefore, stood alone; and in these circumstances, continued the war. They were under no obligations to the U. States, any more than to Great-Britain, France, or Spain. The United States never subjugated the Cherokees; on the contrary, our fathers remained in possession of their country, and with arms in their hands.

The people of the United States sought peace; and, in 1785, the treaty of Hopewell was formed, by which the Cherokees came under the protection of the United States, and submitted to such limitations of sovereignty as are mentioned in that instrument. None of these limitations, however, affected, in the slightest degree, their rights of self-government and inviolable territory. The citizens of the United States had no right of passage through the Cherokee country till the year 1791, and then only in one direction, and by an express treaty stipulation. When the federal constitution was adopted, the treaty of Hopewell was confirmed, with all other treaties, as the supreme law of the land. In 1791, the treaty of Holston was made, by which the sovereignty of the Cherokees was qualified as follows:—The Cherokees acknowledged themselves to be under the protection of the United States, and of no other sovereign. They engaged that they would not hold any treaty with a foreign power, with any separate state of the Union, or with individuals. They agreed that the United States should have the exclusive right of regulating their trade; that the citizens of the United States should have a right of way in one direction through the Cherokee country; and that if an Indian should do injury to a citizen of the United States, he should be delivered up to be tried and punished. A cession of lands was also made to the United States. On the other hand, the United States paid a sum of money; offered protection; engaged to punish citizens of the United States, who should do any injury to the Cherokees; abandoned white settlers on Cherokee lands to the discretion of the Cherokees; stipulated that white men should not hunt on these lands, nor even enter the country without a passport; and gave a solemn guaranty of all Cherokee lands not ceded. This treaty is the basis of all subsequent compacts; and in none of them are the relations of the parties at all changed.

The Cherokees have always fulfilled their engagements. They have never reclaimed those portions of sovereignty, which they surrendered by the treaties of Hopewell and Holston. These portions were surrendered for the purpose of obtaining the guaranty which was recommended to them as the great equivalent. Had they refused to comply with their engagements, there is no doubt the United States would have forced a compliance. Is the duty of fulfilling engagements on the other side, less binding than it would be, if the Cherokees had the power of enforcing their just claims?

The people of the United States will have the fairness to reflect, that all the treaties between them and the Cherokees were made, at the solicitation, and for the benefit, of the whites; that valuable considerations were given for every stipulation, on the part of the United States; that it is impossible to reinstate the parties in their former situation; that there are now hundreds of thousands of citizens of the United States residing on lands ceded by the Cherokees in these very treaties; and that our people have trusted the guaranty of our country to the United States. If this guaranty fails them, in what can they trust, and where can they look for protection?

We are aware, that some persons suppose it will be for our advantage to remove beyond the Mississippi. We think otherwise. Our people universally think otherwise.—Thinking that it would be fatal to their interests, they have almost to a man sent their memorial to Congress, deprecating the necessity of a removal. Not an adult person can be found, who has not an opinion on the subject, and if the people were to understand distinctly, that they could be protected against the laws of the neighbouring states, there is probably not an adult person in the nation, who would think it best to remove; though possibly a few might emigrate individually. There are doubtless many, who would flee to an unknown country, however beset with dangers, privations and sufferings, rather than spend six years in a Georgia prison, for advising one of their neighbours not to betray his country. And there are others, who could not think of living as outlaws in their native land, exposed to numberless vexations, and excluded from being parties or witnesses in a court of justice. It is incredible, that Georgia should ever have enacted the oppressive laws, to which reference is here made, unless she had supposed that something extremely terrific in its character was necessary in order to make the Cherokees remove. We are not willing to remove; and if we could be bro't to this extremity, it would be not by argument, not because our judgment was satisfied, not because our condition will be improved; but only because we cannot endure to be deprived of our national and individual rights, and subjected to a process of intolerable oppression.

We wish to remain on the land of our fathers. We have a perfect and original right to claim it, without interruption or molestation. The treaties with us, and laws of the United States made in pursuance of treaties, guarantee our residence and our privileges, and secure us against intruders. Our only request is, that these treaties may be fulfilled, and these laws executed.

But if we are compelled to leave our country, we see nothing but ruin before us. The country west of the Arkansas territory is unknown to us. From what we can learn of it, we have no prepossessions in its favour. All the inviting parts of it, as we believe, are preoccupied by various Indian nations, to which it has been assigned. They would regard us as intruders, and look upon us with an evil eye. The far greater part of that region is, beyond all controversy, badly supplied with wood and water; and no Indian tribe can live as agriculturists without these articles. All our neighbours, in case of a removal, though crowded into our near vicinity, would speak a language totally different from ours, and practice different customs. The original possessors of that region are now wandering savages, lurking for prey in the neighbourhood. They have always been at war, and would be easily tempted to turn their arms against peaceful emigrants. Were the country to which we are urged, much better than it is represented to be, and were it free from the objections which we have made to it, still it is not the land of our birth, nor of our affections. It contains neither the scenes of our childhood, nor the graves of our fathers.

The removal of families to a new country, even under the most favourable auspices, and when the spirits are sustained by pleasing visions of the future, is attended with much depression of mind, and sinking of heart. This is the case, when the removal is a matter of decided preference, and when the persons concerned are in early youth or vigorous manhood. Judge then, what must be the circumstances of a removal, when a whole community, embracing persons of all classes and every description, from the infant, to the man of extreme old age; the sick, the blind, the lame; the improvident, the reckless, the desperate, as well as the prudent, the considerate, the industrious, are compelled to remove by odious and intolerable vexations and persecutions, brought upon them in the forms of law; when all will agree only in this, that they have been cruelly robbed of their country, in violation of the most solemn compacts which it is possible for communities to form with each other; and that if they should make themselves comfortable in their residence, they have nothing to expect hereafter, but to be the victims of a future legalised robbery!

Such, we deem, and are absolutely certain, will be the feelings of the Cherokee people, if they are forcibly compelled, by the laws of Georgia, to remove; and with these feelings, how is it possible that we should pursue our present course of improvement, or avoid sinking into utter despondency?—We have been called a poor, ignorant, and degraded people. We certainly are not rich; nor have we boasted of our knowledge, of our moral or intellectual elevation. But there is not a man within our limits so ignorant, as not to know that he has a right to live on the land of his fathers, in the possession of his immemorial privileges, and that this right has been acknowledged and guaranteed by the United States; nor is there a man so degraded as not to feel a keen sense of injury, on being deprived of the right and driven into exile.

It is under a sense of the most pungent feelings, that we make this, perhaps our last appeal to the good people of the United States. It cannot be that the community we are addressing, remarkable for its intelligence and religious sensibilities, and pre-eminent for its devotion to the rights of man, will lay aside this appeal, without considering that we stand in need of its sympathy and commiseration. We know that to the Christian and philanthropist the voice of our multiplied sorrows and fiery trials will not appear as an idle tale. In our own land, on our own soil, and in our own dwellings, which we reared for our wives and for our little ones, when there was peace on our mountains and in our valleys, we are encountering troubles which cannot but try our very souls. But shall we, on account of these troubles, forsake our beloved country? Shall we be compelled by a civilised and christian people, with whom we have lived in perfect peace for the last forty years, and for whom we have willingly bled in war, to bid a final adieu to our homes, our farms, our streams, and our beautiful forests? No. We are still firm. We intend still to cling, with our wonted affection, to the land which gave us birth, and which, every day of our lives, brings to us new and stronger ties of attachment. We appeal to the Judge of all the earth, who will finally award us justice, and to the good sense of the American people, whether we are intruders upon the land of others. Our consciences bear us witness that we are the invaders of no man's rights; we have robbed no man of his territory; we have usurped no man's authority; nor have we deprived any one of his unalienable privileges. How then shall we indirectly confess the right of another people to our land, by leaving it forever? On the soil which contains the ashes of our beloved men we wish to live, on this soil we wish to die.

We intreat those to whom the foregoing paragraphs are addressed, to remember the great law of love, "Do to others as ye would that others should do to you." Let them remember that of all nations on the earth, they are under the greatest obligations to obey this law. We pray them to remember, that, for the sake of principle, their forefathers were *compelled* to leave, therefore *driven*, from the old world, and that the winds of persecution wafted them over the great waters and landed them on the shores of the new world, when the Indian was the sole lord and proprietor of these extensive domains. Let them remember in what way they were received by the savage of America, when power was in his hand, and his ferocity could not be restrained by any human arm. We urge them to bear in mind, that those who would now ask of them a cup of cold water, and a spot of earth, a portion of their own patrimonial possessions, on which to live and die in peace, are the descendants of those, whose origin, as inhabitants of North-America, history and tradition are alike insufficient to reveal. Let them bring to remembrance all these facts, and they *cannot*, and we are sure they *will* not, fail to remember and sympathise with us, in these our sufferings.

Lewis Ross, *Pres't of Committee.*
W. S. Coodey, *Clerk.*
Going Snake, *Speaker of Council.*
John Ridge, *Clerk of Council.*

[The address is also signed by all the other members (34) of the National Council.]

BENEVOLENT EFFORTS IN DELAWARE COUNTY, N. Y.

We learn from the Delaware Gazette, that the anniversary of the Bible and Domestic Missionary Societies were held at Delhi, on Wednesday the 14th ult.; that Rev. R. Forest preached on the occasion; that several speeches of an interesting character were delivered by the neighbouring clergymen; and that the report was as follows:—

FOURTH PEPORT,

Of the Delaware County Domestic Missionary Society, presented July 14, 1830.

If "the proper study of mankind is man," there is no part of that study which presents man to us in a more interesting attitude, than that which developes his *moral* interests, and traces his relations to the retributions which await him, as an immortal being, and as a subject of the moral government of Jehovah. It is therefore a matter of no ordinary interest, which occupies our deliberations, and claims our sympathies, our prayers, and our combined efforts, on this anniversary.

This Society has had in its employ, during the past year, to supply the destitute within the county, the four following missionaries, viz:—Rev. Messrs. Russell, Orton, Lilly, and Lockwood, the sum of whose labours amounts to something more than the full time of one minister for the whole year. By these missionaries, during their respective terms of service, the gospel has been preached, families have been visited, the cause of Sunday schools, of tracts, and of temperance supported, and catechetical instruction extended to the rising generation. Their labours have been directed in various proportions, to the towns of Middletown, Colchester, Andes, Davenport, Columbia Society in Walton, Cannonsville, Cook's settlement in Tompkins, and the Forks in the town of Hancock.

The places where missionary labour has been most obviously successful, are Cannonsville and Cook's settlement. In the former place twenty-five have been added as the fruits of a revival in the place. This congregation has sustained the whole expense of the missionary labour which they have received during the year. In Cook's settlement it is thought ten or twelve will be added to the church, from the subjects of the late awakening in that place.

The Columbian Society, on which some missionary labour was bestowed early in the past year, has been remarkably visited by the spirit of God, and numbers about fifty hopeful converts, and they are now supporting a minister themselves, and enjoying alone his entire labours. In Andes, Colchester, Roxbury and Middletown, God has manifested in different degrees the presence and power of his spirit; but in these towns, especially the latter, the divided state of society, and the strength of sectarian influence, has put it more out of our power to decide on the real amount of good accomplished by the instrumentality of our missionaries; though we trust that in the great day, when the secrets of hearts shall be disclosed, it will be found that in these places, they have not laboured in vain, nor spent there strength for nought.

It may not be amiss here to present a brief outline of the moral history of our county for the past year, especially as our missionaries and our destitute towns have shared their full proportion, in their sacrifices for the cause of truth, and in the grand results which we trust will render this period long memorable as a year of the right hand of the Most High.

A few days only elapsed after our last anniversary, before the committee of our County Bible Society, appointed for that purpose, were able to report *all* our destitute families supplied with the word of God. Never before could it be said of Delaware county, *every family* has the bible. And now let us review the first year of this era.

The temperance cause has this year advanced rapidly among us. From the feeble languishing efforts of the infant, it has attained to the strength and influence of manhood. The county society has been organised this year; in almost all our towns, flourishing societies exist, and *all* are greatly benefitted by temperance principles. We may safely calculate on 1500 of our population, most of them heads of families and persons of influence, as pledged to entire abstinence from ardent spirits, except as a medicine. Seven houses of worship within the county, and three on our immediate border, have either been finished and dedicated or are now building. The spirit of the Lord has descended, and hundreds of souls have been hopefully brought from darkness to God's marvellous light, from the fearful doom of the ungodly to the exalting and soul-purifying hope of a blessed immortality, a holy heaven; and numbers of them from the paths of open profaneness, intemperance, and pollution, to all the pure enjoyment and extended usefulness of a life devoted to the glory of God, and the good of men. Contemplating this reformation, it becomes us with self-abasement to exclaim, what hath *God* wrought? "Not unto us, not unto us, but unto thy name give glory."

It is worthy of remark here, that a fair estimate of the amount saved to the county, during the past year, by the temperance reformation alone, would, we are persuaded, much more than cancel the pecuniary expense of the means employed to bring about all these moral improvements. So evident is it to us, from facts in our own neighbourhood, and open to the inspection of all, that sacrificing to the cause of truth and benevolence is, in a point of view merely temporal, taxing ourselves for our own benefit. And we believe that *every* department of benevolent effort is characterised by the same auspicious re-action. "He that watereth others, shall be watered also himself."

If the good accomplished by christian effort in our limited sphere of action, notwithstanding our comparative unfaithfulness and other counteracting causes, has yet been so evident and so much augmented during the past year, what may we not hope has been, and will be accomplished, by such efforts, throughout the nation? By the noble pledge of the American Bible Society, already three-fourths redeemed, to put the bible into every house that will receive it in the United States? By the nearly 600 domestic missionaries of the American Home Missionary Society, and the General Assembly's Board, besides the efforts of other evangelical denominations, all supporting the cause of pure religion, and of moral reformation in all its forms? By the resolution of the American Sabbath School Union, to establish a Sabbath school in every neighbourhood beyond the Alleghany? And by the persevering labours of tract distributors, to bring the whole community seriously to weigh their best interests? In an aspect merely temporal, such efforts more than sustain themselves; they form the real support of our free institutions, and are the grand sources of true national prosperity; and in the coming world, they will people heaven with pure and blessed immortals. They too excite in this world a spirit which will visit every heathen land, and carry the gospel to every clime, till "the earth shall be filled with the knowledge of the Lord."

In the history of this Society's operations, the most embarrassing circumstance has been, the difficulty of procuring a suitable number of suitably qualified missionaries. In the hope of gaining some relief from this difficulty, the Board would respectfully suggest, that the Society become auxiliary to the American Home Missionary Society, on the plan of paying over our funds to the Parent Society, reserving to ourselves the right of recommending missionaries, by our own Board, to the Board of that Society, of concurring with them in the appointment of missionaries within our own bounds, and until our county shall be supplied, claiming the privilege of having our funds expended among the destitute within our own territory.

In view of this want of missionaries, we would likewise invite the attention of settled pastors and thin congregations, to a plan recommended by some of the warmest and most efficient patrons of home missions in New-York, Philadelphia, and Boston. This plan is, that pastors in city and country, with the concurrence of their congregations, devote one or two months in the year to missionary labours among the destitute, and thus bring into the missionary field the matured practical wisdom and piety of these pastors, and bear back, by the same persons, an enlarged acquaintance with the destitute, and a deeper interest in their behalf, to those wealthier portions of the community who possess the pecuniary means of benefitting the destitute.

In concluding this report, the Board would indulge the hope inspired by the moral improvement in the county, which we have been permitted to behold and record—that the interests of this Society, and of the community for whom we act, be sustained by a corresponding enlarged liberality on the part of our patrons. "A friend to the Redeemer's cause" has again forwarded to our treasury the liberal donation of another one hundred dollars; and if we are sincere in desiring the temporal and eternal well-being, both of the donors and receivers, we cannot but exhort them to support these institutions, which promote so directly, the moral elevation of our race, and the glory of God.—Blessed as has been our bounty in this good cause, to the recipients of this bounty—the word and example of the God of our lives, the Father of light, and the author of eternal salvation, most unequivocally assure us, that "it is more blessed to give than to receive." DANIEL WATERBURY.

FILIAL PIETY EXEMPLIFIED.

There are few instances of more touching kindness to parents, than that mentioned by Mr. Bruce in his Juvenile Anecdotes.

"An officer, having remained some time at Kingston, in Surrey, for the purpose of raising recruits, received orders to join his regiment. On the evening before his departure, a *young man* of the most engaging aspect made his appearance, and desired to be enlisted into his company. His air at once indicated a well cultivated mind, and commanded respect. He betrayed, however, evident marks of perturbation, and was greatly embarrassed. The officer asked the cause of it. "I tremble," said he, "lest you should deny my request." Whilst he was speaking, the tears rolled down his cheeks. "No," answered the officer, "I accept your offer most heartily; but why should you imagine a refusal?" "Because, the bounty which I expect may perhaps be too high." "How much then do you demand?" said the officer. "It is no unworthy motive, but an urgent claim that compels me to ask ten guineas; and I shall be the most miserable of mankind if you refuse me." "Ten guineas!" said the officer, "that indeed is very high; but I am pleased with you: I trust to your honour for the discharge of your duty, and will strike the bargain at once. Here are ten guineas; to-morrow we depart."

"The young man, overwhelmed with joy, begged permission to return home, to perform a sacred duty, and promised to be back within an hour. The officer, impressed by the honesty of his countenance, yielded to his desire; but observing something mysterious in his manner, he was induced, by curiosity, to follow him at some distance. He saw him hastening towards the town-prison, where he knocked and was admitted. The officer quickened his pace; and when he came to the door of the prison, he overheard the young man say to the jailor:—"Here is the money for which my father is imprisoned: I put it into your hands, and I request you will conduct me to him immediately, that I may release him from his misery." The goaler did as he requested.

"The officer delayed a few minutes, that the young man might have an opportunity of being alone with his father. He then followed him. What a scene! He saw the son in the arms of a venerable and aged father, who, without uttering a word, pressed him to his heart, and bedewed him with tears. A few minutes passed before he observed the officer, who, deeply affected, approached them, and said to the old man "Compose yourself; I will not deprive you of so worthy a son. Permit me to restore him to you, that I may not regret the money he has employed in so virtuous a manner."

"The father and son fell upon their knees at his feet. The young man refused, at first, to accept of his proffered freedom; but the worthy officer insisted that he should remain with his father. He accompanied them both from the prison, and took his leave with the pleasing reflection of having contributed to the hapiness of a worthy son and an unfortunate father."

TEMPERANCE.

For the Western Recorder.

CIDER.

Mr. Editor—A certain innkeeper where I reside, lately purchased two barrels of hard cider, at $1.25 per barrel, for the supply of customers. Among the latter was unhappily a man who had been prevailed upon, a short time previous, to subscribe to the constitution of a Temperance Society; which, by the way, does not prohibit the use of cider. The two barrels lasted but a few weeks; and at the close of the period of selling, I learned with much concern, that the customer above mentioned had a bill of $8 charged to him for his portion of the cider; which, at six pence a quart, would amount to thirty-two gallons!! Now, had this innkeeper (as a *professor of religion should* have done) refused to sell the beverage to this man, warned him of his danger, and reminded him of the awful doom that awaits the drunkard, the man, perhaps, might have been entirely reclaimed, and restored to the bosom of his family. But alas, the individual, who, of all others, should have been the last to put his bottle to the mouth of his neighbour, has done the deed, and is now calculating, may I not say, upon the wages of his iniquity. Your's, &c.

A Friend of Reform.

Quere.—If a man loved his neighbour as he loved himself, would he consent to see him and his family ruined, in consideration of the sum of eight dollars?—*Ed.*

From the Columbian Star.

SUCCESS OF TEMPERANCE.

Crawfordville, (*Geo.*) *July* 12, 1830.—I feel confident that God has prepared, and is preparing, the minds of the people on this subject. I rejoice, my brother, in having it in my power to state to you, that our brethren, our *best brethren*, who were opposed at first to the formation of societies, some of them have seen their error, and are now the most active promoters of the cause. The good effects of temperance are now too plain not to be seen and acknowledged. The minds of the rising generation are nerving up against intemperance; and you would be astonished to see the solicitude of many of the youth on this subject. From ten, and even down to six years of age, they enlist in the cause, and maintain an honourable stand in our societies. One circumstance I will mention to show you their magnanimity:—A little girl about seven or eight years old, accompanied another little girl home from school. The mother of the little girl, whom she had accompanied home, made some toddy, of which she drank herself, gave to her own little girl, and she drank; then offered it to the temperance girl; but she refused, alleging as her reason that she was a friend to the cause of temperance. Although she was persuaded, she could not be overcome; and left, I hope, in the family, an example, the good effects of which will be seen in time to come. This circumstance I know to be true. But, sir, not only upon the rising generation are the good effects of Temperance Societies to be seen, but upon the aged, and some who were upon the brink of the awful vortex of destruction; and I may say, in truth, some who had fallen in (and whose families were writhing under it) have been reclaimed; and their devout thanks are given to almighty God for the institution of Temperance Societies. I know these things to be so, and wish them published to the world, and that a knowledge of them may more generally abound.

I am, dear brother, your's, &c.

JONATHAN DAVIS.

Upper Canada.—Temperance Societies have been formed at Prescot and Kingston, in Upper Canada. The latter consists of 500 members. The consumption of spirits in the town has diminished one-half. Another Society has been formed at Henrysville, and two in Brockville and its vicinity. Societies have also been formed at Montreal and at St. Andrews; the latter numbers 170 members.

New-York State Society.—A correspondent writes from Albany: "In ten months our agent has formed 42 county societies, and full 350 town societies. I have but little doubt that we have now from 500 to 600 societies in the state.—*Jour. Hum.*

Shorcham, Vt.—The Temperance Society in this town embraces 280 members, besides a society in the academy here, of 20 members; total 300. We have had an increase of 200 in the whole, in about four weeks.—The diminution in the sale of ardent spirits, is about three-fourths in the course of two years.

Ludlow, Vt.—This town paid, during the year 1827, not less than $2250, for ardent spirits; the year following, only $600; making a saving of $1650; which is ascribed to the influence of the Temperance Society.

Danville, Va.—A Society was formed July 5th. "*The members agree not to drink, make, sell, buy, or offer, distilled spirits.*" Multum in parvo.

Temperance among Printers.—In Washington city, on the 19th ult. a meeting was held, consisting chiefly of printers. Reuben Johnson, President: S. A. Elliott, Secretary. The Society is called "the Franklin Temperance Society, of Washington." The constitution prohibits the *traffic* as well as use.

Gerrit Smith, Esq. of Peterboro, Madison county, delivered an address before the Monro county Temperance Society, at Rochester, on the 15th inst. which is spoken of in the highest terms, and was listened to with great satisfaction, by a crowded audience. It is to be published for general distribution.

In a town in New-Hampshire, containing about 2,000 inhabitants, *three* intemperate persons have committed suicide within a year.

There are 2239 members of temperance societies, in the state of Rhode-Island.

INTELLIGENCE.

From the New-York Observer.

UNITARIAN MISSION IN INDIA.

The Unitarians, both in England and America, have frequently been reminded of their want of zeal in the cause of missions to the heathen. The editor of the London Christian Observer recently asserted that there was not now a single unitarian missionary in India. For this assertion they were taken to task, by a unitarian correspondent, who expressed his surprise that they were not acquainted with their Indian preacher, William Roberts. In replying to this correspondent, the editors of the Observer ask, "Who is he? Who sent him out? In what part of India is he stationed?" To these questions an English gentleman, who formerly resided in India, sent the following answer:—

Wm. Roberts is a native of the lowest caste, a Parriah: He was formerly in the service of a gentleman at Madras, and some years ago accompanied his master's family to Europe. While in London, he strolled into a Socinian chapel, and was noticed by some of the congregation. Pleased with the attentions he received, and being persuaded to embrace the notions of his instructors, he engaged to propagate them on his return to India, and to correspond with the Socinian Missionary Society at home. After his return to Madras, he continued some time in his master's service; I think, till the gentleman died. His master was greatly concerned, to find that he had adopted so heartless, so paralysing a heresy, and endeavoured to convince him of his error, but without avail. He was too wise in his own conceit patiently to receive instruction, and he returned every book that was sent to him with an air of self-sufficiency, that left little hope of reclaiming him.

He has now been living some years at Madras, endeavouring to propagate his notions among the *native Christians* of that presidency, but with very partial success. One of his disciples entered my service about four years ago, under the disguise of christianity, professing to be attached to the Vepery mission. The deception was soon detected; when I endeavoured to convince him of the error and danger of the notions he had imbibed. He soon professed a conviction of the truth as inculcated by our church, and continued his attendance at our domestic and public devotions; but a few months after, I was under the necessity of dismissing him from my service for dishonesty.

CHINESE SCHOOLS AT MALACCA.

A letter from Malacca, dated in November last, and inserted in one of our London periodicals for June, states that several schools had just been established in that city for the education of Chinese females, and were in successful operation. The letter says:—

"I trust we are now experiencing, in some degree, an answer to your prayers at home, for, of late, a door of hope has been opened to us. Two schools have been established among the Chinese, one of eleven, another of six girls, and a third is about to be opened, of fourteen: They are willing to read our books, and we have succeeded in getting for a teacher the son of a man, who was, not long ago, the most determined enemy of female education in the place. I was present at the opening of the first school, composed of eleven fine stout girls, from six to twelve years of age; they began to read very diligently; the old man, the former determined foe to girls' learning, himself acting as one of the teachers. The school-room is the outer apartment of the teacher's house.—How strange to have a girls' school in a place, one would think, almost consecrated to heathen worship. On one side of the room are several idols, Foh, &c.; and frightful representations of demons, and other horrible things; before which, and the idols, incense or candles are burnt every night.—On the other side are children learning the pure word of God. Pray that it may come with power to their souls."

Since this letter was written the number of schools has been increased to five, and the number of scholars to nearly 60.—*ib.*

BAPTIST MISSIONARY SOCIETY.

We learn from the London World, that the thirty-eighth annual meeting of this society was held at Spafield's chapel, on Thursday the 17th of June, John Foster, Esq. of Biggleswade, author of the Essay on Decision of Character, and other popular works, in the chair.

In the course of his remarks, the Chairman said that the persons of the present assembly, who were advanced in life, and who could remember the past thirty or forty years, would feel surprised in contrasting what they now witnessed, with the state of christian feeling in this kingdom, at the period to which he referred. He well remembered, that after the Baptist Missionary Society had been established, and when the London Missionary Society held its first meeting, a friend said to him, "This is only a flash of fire, that will soon be extinguished." But his good friend was mistaken, in more respects than one. If the commencement of these societies was compared with their present state, it would be seen that the former was but a spark, which has been kindled into a flame of holy love and zeal for the salvation of sinners, which, he trusted, would continue to spread until it illuminated and enlivened the whole habitable globe. There were no symptoms of relaxation, no symptoms of indifference in the sacred cause. When he looked round upon so large and respectable an assembly as the present, he could not but feel convinced that a mighty influence rested upon the minds of Christians to aid the sacred object of missions. The sum of money collected for missionary purposes, confirmed the remark he had made. Three Missionary Societies, the London, the Wesleyan, and that connected with the established church, received in the aggregate about £150,000 per annum. Those are all gallant vessels; their sales are unfurled to receive the winds of heaven; and they are steering in a prosperous course. But the Baptist Missionary Society has also strong and urgent claims upon christian benevolence. That Society is embarked in the same glorious cause as the others.

"Then let our little bark attendant sail,
Pursue the triumph, and partake the gale."

From the Treasurer's accounts, it appeared that the total receipts of the past year amounted to £17,186; the expenditure to £16,583; leaving a balance in the treasurer's hands of £603.

The meeting was addressed by Rev. T. S. Crisp, of Bristol; Rev. John Birt, of Manchester; Rev. J. Brown, of Edinburgh; J. Poynder, Esq., Rev. Dr. Steinkoff, Rev. E. Carey, Mr. W. B. Gurney, Rev. T. James, and several other clergymen.—*ib.*

From the Boston Recorder.

INDIAN MISSIONS IN CANADA.

The Christian Indians in Canada have recently held a meeting on Yellow-Head island, of which an interesting account is given in the York (U. C.) Christian Guardian, a methodist paper, which appears to be conducted on principles truly catholic and truly Christian. We make the following extracts:—

"The Indian preachers and exhorters are very useful. They speak with a power and fluency that is truly surprising. In true native eloquence, depth and originality of thought, and liveliness of imagination, few excel John Sunday. His very voice is eloquent; and his love and zeal are so great, that when he is speaking, his full soul appears to be carried beyond the region of the body. I have been told by those who understand him, that his language is sometimes extremely figurative and beautiful. In communicating what he knows of religious truth, John unconsciously imitates our blessed Lord in his manner of teaching, by striking similitudes and familiar but forcible illustrations, drawn from surrounding objects.—"Religion, said he, in one of his exhortations, is like the great lake; as all the streams and rivers from every part flow into the great lake, so in religion, all the thoughts, desires and affections of the Christian flow to God."

"As a specimen of Sunday's manner of applying religious truth, when he attempts it in broken English, I subjoin the following extracts of exhortations delivered at a prayer meeting, to some white people on an island, near Grape island. They were communicated to me by Mr. Benham:—

"Just before I went to Lake-Simcoe last spring, I help the brothers divide the corn; because every family must have a piece.—Then it was about so high, (holding his hand about six inches from the bench). When I come back, I go to see the corn again; some places the corn very high and the ground all smooth; *no* weeds, *no* brush. Some places corn very small; no ears; brush and weeds *very high*. The brothers that hoed their corn, and cut up the brush, have very good corn; but the lazy ones have no corn, because they don't hoe it. My friends, just so it is with us. If we don't pray good deal and be faithful, we can't have but little religion. You know the farmer when he husk his corn; he put the good one in one place, and the bad one in another place; the good one he keeps, and the bad one he gives to the hogs, So it will be with us in the great judgment. The Lord will put the good people on his right hand in a good place; but wicked people he will give to the devil. My friends, this is all I have to say."

Again at another meeting, after one had commenced by making some remarks on the blindness of the carnal mind, John concluded by these remarks:—

"My friends, I will try to speak a little in your language. When I went to Lake-Simcoe and Lake-Huron last summer, I went to one place where the wild Indians live; and when we talk to them first they won't listen at all. By and by they come when it is dark. One old woman was very sick; she had three daughters; but she won't let them go to meeting. When we have meeting, she send them off in a canoe; then they cry. By and by she get worse; then she send her two little girls and ask us to come there. So we went and see her in little wigkewam; we have to get down to get in; very small.—Then I ask her what she want? She say the devil come in my camp every night, and am afraid he will have my soul, and I want you to pray for me. So we prayed for her, but she no get religion that time; but pretty soon she get religion; then she very happy, and pray very much and tell how wicked she have been. She said she was blind and could not understand our words; but now she see and understand, and she willing to hear us all day; she never get tired. We just like that old woman; we blind; we can't understand the good words; but we must have religion, then we can see. This is all I say. I wish I could understand more your language."

"From Yellow-head island, Peter Jones and several Indian exhorters proceeded to Penetangueshine and Majedusk mission.—Peter Jones has furnished us with a pleasing narrative of his excursion:—

"A day or two ago, John Sunday and another native speaker arrived here from Matchedusk, on their way to the west, to make a missionary visit among some of the north-western tribes of Indians, and by them we have received the following account from Mr. Benham, of what has been done and is doing among some of these long forgotten people, since Peter Jones left Penetenguishine.

"A company of about fifty Chippewas, from the vicinity of Mackinaw and Green-Bay, have embraced religion, and requested admission into our church. They ask for some labourers to be sent among *them*, that they may learn the way of God more perfectly; that their friends, whom they have left behind, may hear the good news which they have heard, and enjoy the same comfort in believing.

"It appears that doors are opening thro' these converts to the west, as they are said to belong to three different tribes; and one of them, an aged chief, says he will bring his people down next year, that they may hear the good word also."

"In this way is the stream of light, life and salvation flowing into these hitherto barren and thirsty wildernesses. After this manner is the God of Abraham gathering in the outcasts of Israel. How clearly do the circumstances of every hour's labour among them show, that *this* is *their* accepted time; that *now* is their day of salvation.

"In a day their views, feelings and hearts are changed, and they are brought to ask, with the teachableness of a child, "What shall we do to be saved? We are willing to do the will of the Great Spirit, and want our children to learn the good way." In a day are they *born from above*," and are enabled to "rejoice together in heavenly places in Christ Jesus;" or to use their own words, "are made very glad in their hearts;" "receive the spirit of adoption whereby they cry, "Abba, Father."

"This, we are aware, is a matter of surprise and astonishment to the masters and rabbis of our day; and they not unfrequently ask, as did Nicodemus, "How can these things be?" They are so; and the conversion and reformation of every drunken heathen Indian demonstrates it, just as clearly as the waving of the forest, or the roaring of the billows, or the howling of the tempest, demonstrates that the wind blows. But still many will in no wise believe it, as said an apostle, though it be authentically declared unto them—Nay, though they behold it with their own eyes, they "wonder and perish."

"But in this state of spiritual infancy, the Indian convert is far from being the industrious agriculturalist, the domiciled citizen, and the experienced Christian. He has just been born; he has just begun to live; he has only received the disposition and principle to become these. He is but the rough marble, extracted from the quarry by the hammer of the law and the lever of the gospel; but it requires many a polished stroke yet, to fit it for a respectable place in the temple of the church and the habitation of civilised life.

"How affecting and animating is the thought to the friend of the forlorn and degraded Indian; that two-legged animal that roams the lonely forest, and eats of nature's dainties what his taste or appetite craves, and satisfies his thirst at the crystal fountain; who propagates his kind as occasion and lust may prompt, repels injuries, and takes alternate labour and repose, is, like the tree in the forest, purely of nature's growth; that this same savage has within him the seeds of the logician, the man of industry, taste and breeding, the orator, the statesman, the man of virtue, and the saint; which seeds, germinating by the genial influence of religious illumination, and nourished by the proper culture of judicious instruction and pious example, may yet prove serviceable to himself and to others, and by their native vigor, thrive and grow up to great perfection."

THE BIBLE IN FRANCE.

The bible is now sought after with much avidity in many parts of France. The London Christian Guardian, for July, publishes the following extracts from letters recently received from protestant ministers and others in that kingdom:—

One clergyman says:—"Your valuable consignment of copies of the sacred scriptures is duly come to hand. I hastened to make known the circumstance from the pulpit. You should have seen with what joy my poor parishioners received the glad tidings. Children and fathers of families pressed around me, to partake of the distribution which I made; and I had much difficulty to prevent tumult and confusion."

Another writes:—"Since I have distributed your books, the children in our schools are become more submissive; they respect their parents, and obey them without murmuring. They are no longer seen acting disgracefully in the streets."

Another correspondent says;—"Since you have sent me testaments, I am besieged daily by poor small farmers and peasants, who come from a distsnce of six leagues in order to obtain a copy. The inclement season and the distance does not hinder them; they are all anxious to possess the sacred volume. A worthy old man, aged 70, walked four leagues for the purpose of obtaining the gospels. "The reading of them," said he, "will make me young again, inasmuch as it will afford me strength and patience sufficient to support my infirmities." A family, consisting of eleven young persons, who never lived in harmony together, agreed to meet together in order to read the scriptures in the evening; and ever since, peace has reigned among all its members."

"It really appears," says a fourth, "that God vouchsafes his protection to this work; for little children, boys, old people, and those who are uneducated, all want to know what the Lord has taught for the welfare of mankind. I never witnessed such anxiety before; and it certainly is a presage of the good which these laudable distributions will accomplish."—*ib.*

The first meeting of the Society, alluded to in the following article, it will be seen, takes place to-morrow:—

From the Rochester Republican.

CONVENTION AT SYRACUSE.

A Convention of Delegates from the several villages on the line of the canal, met at Syracuse, on the 11th inst. to take measures for promoting the moral and religious improvement of persons employed on said canal and its branches, agreeable to the call in a circular letter to that effect, issued from Utica, and already before the public.

Rufus Beach, Esq. of Rochester, was called to the chair, and Joseph Penney was chosen clerk.

The following delegates, and others invited to sit with them, appeared and took their seats as members of the Convention, viz:—

Rev. Sylvester Eaton, from Buffalo; Rev. Joseph Penney, and Rufus Beach, Esq. from Rochester; Rev. E. H. Adams, and Samuel Robbins, Esq. from Camillus; Samuel Mead, Esq. Pliny Dickenson, Esq. Geo. Hooker, M. D. Daniel Dana, Esq. Royal West, Rev. Palmer Dyer, and Rev. M. J. Gilbert, from Syracuse; Ira M. Olds, Edward Lewis, Esq. and Ebenezer Caulking, Esq. from Lenox; Luther Holbrook, from Whitesborough; Rev. John A. Yates, Professor, Union College, Schenectady; Rev. Isaac P. Labagh, Rev. Samuel Schaeffer, from Lexington, Greene county; John Slocomb, Utica; Rev. Horatio Lombard, Syracuse; Rev. Gordon Winslow, agent of the American Seamen's Friend Society; Rev. Moses Gillet, and Rev. David Morris, from Rome.

The meeting was opened with prayer, after which the circular was read, by which the convention was called.

The following were appointed a committee more fully to present to the meeting the subject on which they had convened, viz. Rev. Messrs. Eaton, Penney, Yates, Winslow, and Dyer; and after a recess those gentlemen successively addressed the convention, pointing out, first, the moral influence exerted by the canal on the community at large; secondly, the actual condition of morals on the canal, as far as investigated; and thirdly, the probable remedies for existing evils. It was then unanimously

Resolved, That it is expedient that a society be formed, similar to the American Seaman's Friend Society, and auxiliary to the same, for the purpose of carrying into effect measures of religious and moral improvement among the persons employed on the canal and its branches; and that Rev. Messrs. Eaton, Penney, Gilbert and Dyer, with Capt. Putnam, and Messrs. Holbrook and Clark, be a committee to report a constitution for the same.

After a recess, the above committee reported the following constitution, which being discussed, article by article, and amended, was adopted, and is as follows, viz:—

Art. I. The name of this Society shall be the Boatman's Friend Society.

II. The object of the Society shall be to co-operate with the American Seamen's Friend Society, as an auxiliary in carrying into effect measures for improving the social and moral condition of boatmen and others employed on the Erie canal, and its branches.

III. Any person contributing to the funds of this Society, shall be a member, and any person contributing twenty dollars at one time shall be a member for life.

IV. The officers of this Society shall be a President, seven Vice-Presidents, a Treasurer, a Secretary, and twelve Directors, who together shall constitute the executive board of the Society, with power to enact their own bylaws, and fill their own vacancies. Five members of this board shall constitute a quorum.

V. The Society shall, among other means for accomplishing the above objects, employ one or more chaplains, who shall also act as the agents of the Society, under the direction of the executive board.

VI. The Society shall hold its first meeting at Utica, on the first day of September next, at 11 o'clock, A. M. and shall meet thereafter annually, at such time and place as the board shall appoint, when a report shall be presented, and the officers elected for the ensuing year. The report with the list of officers shall be regularly forwarded to the parent Society.

VII. No alteration shall be made in this constitution, except at a regular meeting, and with the approbation of two thirds of the members present.

The following persons were appointed officers for the present year, viz:—

Abraham Varick, Utica, *President*. Henry Root, of Buffalo; Nathaniel T. Rochester, of Rochester; Henry Dwight, Geneva; Ezra Sprague, Syracuse; Saml. Hurlburt, Oswego; Nathan Williams, Utica; and John Savage, Esq. Albany, *Vice-Presidents*. Jno. Bradish, Esq. Utica, *Secretary*. Alexander Seymour, Utica, *Treasurer*. Samuel Stocking, Utica; A. M. Beebe, Utica; Thomas R. Walker, Utica; Rev. D. C. Lansing, Utica, Benj. P. Johnson, Rome; Jacob Sutherland, Albany; John P. Norton, Albany; Hiram Pratt, Buffalo; Evan Griffith, Rochester; Wm. Atkinson, Rochester; Amos P. Granger, Syracuse; and Hiram Putnam, Syracuse, *Directors*.

The clerk was charged with procuring the publication of the proceedings of this convention in some of the public papers, and requested to accompany it by some farther exposition of the views which prevailed in the meeting on the important subject which occupied their attention.

RUFUS BEACH,
Chairman of the Convention.
Joseph Penney, *Clerk.*

To the Forwarders, Merchants, and others more intimately concerned with the Erie Canal and its branches:—

Gentlemen—It is no doubt known to you, that during the late sitting of the supreme court at Utica, a large and respectable meeting in that place had their attention especially called to the moral condition and influence of that part of our population employed in our inland navigation, and that a circular was issued from thence, inviting a convention of delegates from the several villages along the line of the canals, to meet at Syracuse on the 11th inst. more fully to consider that subject, and to devise measures adapted to the nature of the case, as prudence and benevolence might dictate. It was a matter of regret, that while merchants and forwarders in every part of the country acknowledge that evils exist, and while many are doing what they can, individually, to remedy these evils, so few of this class on whose united co-operation every thing must depend, should have attended this convention. This circumstance will explain the necessity which appeared to the convention for presenting to you in this way, thro' their clerk, some of the views which were presented in the meeting.

It was made evident to the convention, that although there are many honourable exceptions of forwarders, captains, and hands, who in their several places support the cause of good order and good morals, yet, on the whole, our far-famed canal is fast becoming a channel of corruption to our community, and a disgrace to our country. It withdraws a little army of men and boys, during the best part of the year, from all the good influences of home, and the social and religious institutions which are every where thought necessary to the support of good morals in society. They are, during the season, more sequestered than soldiers or sailors are by their occupations; but are hitherto without any of the special provisions made for the latter. The opportunity and the example exist on the canal, of many vices. Gambling, drinking, profane swearing and licentiousness, are learned and practised there: and from thence every winter take shelter in filthy receptacles in our villages, which are sustained by this support, or else they spread out into our country population, carrying with them their foul contagion. The bad influence of the drivers alone, on boys of their own age, to a considerable distance in the interior of the country, is said to be very manifest; an acquaintance with vice is found to exist among them, hitherto and elsewhere unknown among the youth of a country population. The records of petty larceny and other crimes in our villages begin to mark out the canal as a school of corruption; and the actual pillage of property transported on the canal has begun, both with our own citizens and strangers, to destroy confidence in our respectable forwarding lines, and to attach a stigma to our character for honesty as a people. This is the necessary consequence of the other vices that prevail. The beggared gambler, rendered callous by licentiousness, and courageous by strong drink, will repair his losses when he can, without regarding at whose expense of reputation or of property it is done.

The consequences to you, gentlemen, and to the country, may readily be anticipated, unless some efficient remedy be applied. Steady, honest, and respectable persons, of both sexes, will refuse to be employed on the canal. You will be reduced to the necessity of entrusting your business to the dregs of the community; bad characters will resort to these waters as their element. Here vice will find its asylum, and young lads be trained to every thing that degrades, and nothing that qualifies for respectable citizenship.

Every member of the community is interested in this matter; but not a step can be taken without your active co-operation. With you it rests to say, let these waters be pure; let the canal be a proud monument to the passing stranger, as well of our public virtue as of our commercial enterprise, or let it prove to all that we recklessly sacrifice our country's good, and the very souls of these youth, to our views of personal advantage.

It was, gentemen, because you were not properly represented in the Convention, that so little was done in the way of definite measures of reform. The members of that body wished you to aid and direct in the adoption of these, so that they might have your approbation and support. What they have done is only of a general nature, and remains to receive its character from you, through the society which is formed of members from all the villages on the canal. Various means of effecting the reformation desired, were adverted to; none of them were obtruded on the future society, nor on you, that we might not seem to dictate. All will probably agree that these means must be of the same general character as those that promote good morals and good order in all other portions of the community.—The ignorant must be instructed; the heart and conscience must be addressed, and impressed with those truths that apply in common to all men, as accountable creatures. The younger part may be excited to steadiness and the observance of good regulations, by the distribution, in the fall, of appropriate rewards. The chaplain contemplated in the constitution, who must be a man of discretion, should be the common friend of all, from the merchant to the driver, and should be felt to be so by all. He should be personally acquainted with all, and by kind measures, (all coercion is out of the question), influence all for their good, distribute suitable publications, and convene the hands in groupes, when and where he can, for religious instruction. These and all other matters are left, as they must necessarily be, to the wisdom of the society and to you.

With earnest wishes for the well being and honour of you and all concerned, I am, gentlemen, on behalf the Convention,

Your's, &c. J. PENNEY, *Clerk.*

Sandwich Islands.—We need not inform our commercial readers, that the port of Honoruru, island of Oahu, Sandwich Islands, is the principal rendesvous of vessels navigating the Pacific. A letter from that place, which we find in the Sailor's Magazine for August, a work, by the way, that is worthy of an extended circulation, states, that from the first of January to the 4th December, 1829, the number of arrivals was 138, comprising at least 100 different vessels, most of them ships with large crews. During six months of the year, it is estimated that there are constantly in port from 600 to 1000 seamen, besides two or three hundred residents, most of whom are, or have been, sea-faring men.—Nearly all speak the English language, and much the greater number are Americans. It is the object of the letter to solicit the sending out of a seamen's missionary.—*N. Y. Jour. of Com.*

Missionaries for Africa.—Rev. Benjamin R. Skinner and wife, baptist missionaries, are intending to embark for Africa in the vessel which is to sail from Norfolk, in a few weeks, with emigrants to Liberia.

On the 6th inst. Messrs Edward Jones, and Gustavus V. Cesar, pupils of the African mission school in Hartford, Conn. were admitted to the order of deacons, by the Rt. Rev. Bishop Brownell. Sermon by Rev. Dr. Montgomery, of Philadelphia. Services in Christ church.—These persons are expected to sail in the same vessel with Mr. Skinner.—*South. Rel. Tel.*

Liberality of Missionaries.—It is stated that the Rev. Drs. Marshman and Carey, baptist missionaries at Serampore, have devoted to the cause of missions, and to the missionary college in India, their gratuitous labours for near thirty years, never applying a farthing of money raised in Europe or America for missions, to the support of themselves or their families; and in addition to this, they have devoted to the cause of God, instead of reserving it for their families, sixty thousand pounds sterling, ($266,650), from the labour of their own hands. These sacrifices to the cause of the Redeemer, and for the welfare of the heathen, may teach Christians the importance with which foreign missionaries regard these objects, for which they ask the prayers and support of the church in countries blessed with the light and privileges of the gospel.—*ib.*

The Extremes Met.—There is not, perhaps, on the continent, a more interesting object to the true patriot and Christian, than the printing establishment of the American Bible Society, in Nassau-street. Here about 1,000 bibles are printed daily for the destitute of our land; printed by steam-power, and the presses tended by worthy, indigent young women. In the very next building is opened an atheistical print and book-shop, of a character more openly blasphemous, it is believed, and more disgusting and shocking to every moral feeling, than was ever before exhibited in this land of freedom. Nothing so far as prints and books are concerned, could have surpassed this in the very worst stage of the French revolution. The object in placing this abomination in this sober neighbourhood, is evidently to try an experiment to see how much of such outrage the community are prepared to bear. It is respectfully suggested that our city authorities, our judges, and others who are set apart as the guardians of our civil blessings, would, when convenient, pass through the street mentioned, and see for themselves the shop referred to.—*N. Y. Obs.*

A man very plainly attired, and of very unpretending address, called a few days since on the Secretary of the Colonisation Society, and after making a few pertinent inquiries respecting the prospects of the Society, presented the Society with a one hundred dollar bill. On being asked to whom the Society were indebted for the liberal donation, he replied, a friend to to the cause of African colonisation, who lives in New Orleans, and who for many years has had an opportunity of witnessing the evils of slavery.—*Balt. Gaz.*

REVIVALS.

The Southern Religious Telegraph contains a letter from "an elder of a church in North-Carolina," which conveys cheering evidence of the smiles of heaven upon bible classes and Sabbath schools:—

"As I find by reading your paper, that you are a warm friend of Sunday schools, I here give you an account of a glorious revival of religion in the Allemance school, which, under God, I have superintended nine years. During seven years of that time, I had many discouragements, and sometimes thought I was labouring in vain, and spending my strength for nought. When I was almost ready to sink, God was pleased to bring a promise to my mind, which encouraged me to wait for his salvation. I immediately began to examine myself, to see if I were sincere; and the desires I felt, which, there is no doubt, were from God, led me to pray earnestly that I might see his salvation.

"On the first Sabbath in April, 1828, a day long to be remembered, I had a bible class of 30 young men and women. I was examining them on the parable of the wise and foolish virgins. In the explanation of it they were told, that the Bridegroom, the Lord Jesus Christ, was now coming; go ye out to meet him. I was silent, and on looking round, I saw the tears stealing down the cheeks of a number. On the Saturday evening following, at a prayer-meeting, one of them, a young lady, professed a hope in Christ. This was like lightning to the church. Old Christians, who had been sleeping, like the foolish virgins, arose and trimmed their lamps. In one year from that day, *seventy four* persons who were connected with the school, professed to have hope in the Lord Jesus, *forty-four* of whom have been admitted to the communion of the church, and the remainder stand propounded. Seven of them are under twelve years of age. In the bible class, 28 of the 30 have found comfort. One thing I would mention, which appears to be a remarkable providence, is the fact, *that but one person of the seventy four has backslidden; and he is a youth*, WHOSE FATHER IS A DRUNKARD, AND KEEPS A DISTILLERY!—The revival appeared to be making progress during the winter and spring; and on the last three Sabbaths, thanks be to God, he has poured out his Spirit in a wonderful manner. The school now has about 140 scholars; 41 are in the bible class.

"My dear Sir, I cannot now tell you of half the wonders which the Lord hath wrought for us. Pray for me, that God may deliver me from self, and keep me humble.

"I remain your's, &c."

York, Me.—The York Conference of Churches report eight congregations which are blessed with seasons of refreshing. Rev. Mr. Wilkins, in a letter to the editor of the Portland Mirror, writes as follows:—

"In Charleston, there is at the present time, one of the most interesting revivals I ever witnessed. I may say, I believe, that God is there of a truth. Within a few weeks, about 60 have entertained hopes of an interest in Christ. Between ten and fifteen that had formerly embraced universal sentiments, have abandoned this belief, and have now a hope in Christ, from evidence that their sins are pardoned. Some of every age, from those that are gray haired, and literally deaf, and almost blind, down to those of only twelve or fourteen, have been made to hear the voice of the Son of God, that they may live. The work is still and solemn. Souls seem to be distressed, by having divine truth fastened upon the mind. May God continue his blessing!"

Ohio.—There is much in the state of religion in this region to awaken interest, and much to excite the watchfulness, and we may add faithfulness, of professing Christians. Several interesting circumstances have recently transpired not only in this city, but in the neighbouring churches, which unequivocally prove God's willingness to bless the faithful exertions of his children. We trust that at a future day, we shall have the privilege of communicating things to our readers, which will make glad every christian heart. At present their publication would be premature. In the mean time, let Christians remember, that if God does not now pour out his Spirit in a manner never before experienced, it will be because of their unbelief. *Cin. Chr. Jour.*

Massachusetts.—There are interesting and powerful revivals in several towns in the counties of Middlesex and Essex. We hope soon to be able to give our readers a more particular account of them.—*Boston Rec.*

SABBATH SCHOOL DEPARTMENT.

AMERICAN SUNDAY SCHOOL UNION,
PHILADELPHIA, *August* 19, 1830.

To the Editor of the Western Recorder.

That no misapprehension may exist respecting the appropriation of money contributed to aid the Society in accomplishing its late resolution to supply the valley of the Mississippi with Sunday Schools, you are respectfully requested to publish in your paper of *next week*, the following resolutions:—

At a meeting of the Board of Officers and Managers of the *American Sunday School Union*, held at their house, No. 146, Chesnut street, Philadelphia, Nov. 10, 1829, it was unanimously—

Resolved, That the Board consider it their solemn duty, when funds are furnished for the purpose, to send Sunday school missionaries and agents to all parts of the United States, especially to the destitute regions of the west, for the purpose of establishing Sunday Schools.

Resolved, That the Board of Managers of the American Sunday School Union, pledge themselves to the christian public, to appropriate all monies contributed to this institution to the specific object designated by the donors.

At a meeting of the same Board, held at the same place, August 11th, 1830, the following resolution passed unanimously:—

In compliance with the resolution unanimously adopted by the Board on the 10th day of November last, in the following words, viz:—"*Resolved*, That the Board of Managers of the American Sunday School Union pledge themselves to the christian public, to appropriate all monies contributed to this institution to the specific object designated by the donors:"—

Resolved, That all monies contributed under the resolution to establish Sunday schools in the valley of the Mississippi, shall be expended exclusively in the prosecution of that object; and that no part of the monies so contributed shall be retained for the establishment or support of depositories, or otherwise, as a part of the common funds of the Society.

The above resolutions are truly copied from the minutes. (Attest)

FRED. A. PACKARD, *Rec. Sec'ry.*

Special S. S. Effort in Cincinnati.—Two public meetings have been held on this subject in Cincinnati, which resulted in raising nearly two thousand dollars.

At a meeting in the associated reformed church in Hamilton, Ohio, on the 19th ult. a Sunday School Union was formed, and about *seventy dollars* were subscribed, for the furthering of the objects of the union.

The Monrovia (African) Herald says: "We are happy to learn, that a new Sabbath School Society, to which all our most promising young men have attached themselves, has been formed."

WESTERN RECORDER.

UTICA: AUGUST 31, 1830.

Hamilton College.—On Wednesday last, the exercises at the commencement of this institution were held as usual in Clinton village. The day was fine, and the concourse of people unusually large. As there was no senior class this year, most of the speaking was by the juniors and by candidates for the master's degree. Of the former were T. T. Davis, O. S. Williams, B. H. Cadwell, J. A. Woodruff, J. Cockran, and D. D. Pratt. Of the latter, were Messrs. H. C. Williams, S. Dibble, and F. J. Littlejohn. The young gentlemen did credit to themselves and to the institution. They were followed by his excellency Gov. Cass, L.L. D. of Michigan, who addressed the Association of the Alumni for an hour and a half, in a manner which could not fail to secure the most profound and respectful attention. His address, we are pleased to learn, is to be soon issued in a pamphlet.

Those who lamented the late decline of the college, will now be gratified to learn that it numbers sixty students, and that about twenty more are expected during the next term.

Some changes have taken place in the department of instruction. Dr. Noyes has resigned his professorship; and Dr. Hadley, of Fairfield, is appointed to the professorship of chemistry, minerology, botany, &c. It is understood, also, that professorships of moral philosophy and of rhetoric will be established as soon as suitable men for filling them can be obtained.

The prospects of this important institution are evidently fast brightening. May they continue to increase a thousand fold.

Wolff, the Missionary.—It appears from the London Jewish Expositor, for July, that this excentric missionary is recalled to London, in consequence of some letters having been published under his signature, disclosing sentiments for which "the committee" are unwilling to be responsible. This is as it should be.

Popular Education in France.—The celebrated Mrs. Opie, on visiting the infant and Lancasterian schools of Paris, which entirely resemble those of London, (the crucifix excepted), writes thus to a friend, on the subject of popular education:—

"My obliging friend, M. Jornard, of the institute, introduced me one evening at a periodical meeting of the committee in Paris, which receives and answers all communications on the subject of education; and a cry for instruction seemed to have gone forth from every department of the kingdom; for the letters from the different provinces which I heard read, contained applications for money to carry on plans of education, and in some places in despite of mayors and municipalities."

"*He arose and rebuked the winds and the sea,*" &c.—Scott supposes that it requires as much of the divine energy to rebuke the ravings of covetousness, as it ever did to still the raging tempest of the sea. Is he not right? Christian reader, you that are desirous of worldly thrift, is he not abundantly right? The winds and the sea obeyed him at a word. Not a murmur was heard after he spake to them.

The Liberator, and Journal of the Times.—Proposals are issued for publishing a paper under this name, in the city of Washington, by Wm. L. Garrison, Esq. one of the late editors of the Genius of Universal Emancipation, and a gentleman who deservedly stands high in the public estimation. The special object of the paper is to aid the cause which he so lately espoused; but the editor will strenuously advocate the cause of pure morals, and disinterested patriotism, both in high life and in low. He is determined to use great plainness of speech, and this without reference to party politics. While he would ever, as a good citizen, maintain a suitable regard to the powers that be, he seems determined, at all events, to be a scourge to evil doers; and no doubt there will be enough of them to give him employment. The paper is to be issued every Friday, on a large imperial sheet, at $3 advance.

Annals of Education and Instruction, conducted by William C. Woodbridge, assisted by several friends of Education: United with the American Journal of Education.—We have received a prospectus of a monthly periodical, under this title, which promises to be of great service to the community. The progress of popular education in this country requires such a work indispensably; and few men, we believe, are so well qualified to conduct it, as the gentleman whose name appears in the prospectus. He has spent several years in Europe and in this country, collecting information, &c. and will no doubt present us with a work of great interest. The terms are $3, in advance. Carter & Handee, of Boston, are the publishers. A prospectus of this publication may be seen at the bookstore of Hastings & Tracy.

Canadian Watchman.—This is a paper published in the place of the Kingston Gazette, (now discontinued), by Stephen Miles, and edited by Ezra S. Ely, a young gentleman whose worth is known in this vicinity. The paper, we understand, is to receive special patronage from the Presbyterians.

Are our editorial brethren sufficiently alive to the *religious* importance of psalmody? Or have they in general come to the conclusion, that it may safely be abandoned by the friends of the Redeemer? Christians are directed to exhort one another *daily*, in psalms and hymns and spiritual songs. Christian editors, it seems to us, cannot be wholly exempt from this duty.

Three Day's out.—A letter has been received from the missionaries for Bombay, &c. three days out at sea. All their circumstances were comfortable, except that of sea-sickness.

Poison.—The carelessness of a certain barkeeper, who lately gave by mistake a potion of corrosive sublimate to one who had called for cider, is deservedly made the subject of censure in the public prints. Such carelessness is without excuse. The barkeeper, however, may continue to give, on design, day after day, a *slow* poison, which is equally sure in the end, to take effect upon the tipplers around him, and escape censure.

Old Colony Association.—At a late meeting of this body at Edgarton, Mass. it was recommended to the friends of seamen, to furnish funds for the support of a preacher at Oahu, (Sandwich Islands), a place much frequented by seamen of the whole fishery.

The Methodist Annual Conference, at their recent session at Rochester, determined to establish a theological seminary in Lima, for students in their own connexion.

For the Western Recorder.

Mr. EDITOR—If you will insert the following lines, we shall feel thankful.

It is well known that many thousand emigrants came from Wales to this part of the country, seeking refuge in time of need; and among them, a great number of religious persons, belonging to a respectable denomination of Christians, called in Europe *Whitfield Methodists*. These people, having been settled in this county many years, without being known under that name, at last determined to establish a few societies under the above denomination. About five years ago they organised the first of them. After that they organised four others; and they found immediately that the hand of God was in a measure with them. So they continued on, imploring the spirit of God to guide and bless them; and there is not the least room to doubt that he answered their prayers and supplications; for from the commencement of the first society among them, till last spring, the blessings of Him that dwelt in the bush fell upon them gently, like the morning dew, reviving their drooping spirits, which had been borne down under a cloud of inconveniences. Within the last three months, the Lord has carried on such a revival among them, that the oldest sages of the neighbourhood say that such had never been witnessed before among the Welch on this continent. A great multitude of penitent sinners are crying out, day and night, what they shall do to be saved; and their meeting-houses are not near large enough to contain the crowding hearers. Because of this, their preachers are obliged many times to preach in the woods. It is also evident that the Lord is blessing the preaching of his word among them, and other denominations of the Welch. Nearly the whole settlement (containing many thousand persons) is shaking like the wilderness of Codesh. And trusting to the hand of divine Providence, there is a strong foundation to believe that in a short time the Welch settlement will be like unto Eden, and the churches like the garden of the Lord.

Published by order of the above connexion.

Utica, August 26, 1830.

For the Western Recorder.

ONEIDA INSTITUTE.

At a meeting of the Society of Inquiry of Oneida Institute, August 28th, it was

Resolved. That the Committee of Correspondence be directed to express the thanks of this Society, to the editors of papers who have gratuitously furnished our reading-room with copies of their respective publications, and to request a continuance of their favours.

J. L. TRACY, Pres't.

T. E. CLARK, Sec'ry.

Whitesboro', August 28th, 1830.

Obituary from Whitehall next week.

POLITICAL.

FOREIGN.

Fall of Algiers.—The New-York papers by yesterday's mail contain the official intelligence of the fall of Algiers, received by an arrival from Liverpool. The bombardment of Fort-Emperor, a fortress situated a short distance from the city, commenced in the morning of the 4th of July, and before 8 o'clock its guns were completely silenced. Terms of capitulation were then proposed by the Dey, and the negociation ended in the surrender of the fort and the city; and at 3 o'clock in the afternoon of the 5th, the French flag was flying on all the towers of Algiers. The Dey retired to one of his palaces in the city, under the promise of protection from the French general. Thus has this den of pirates, which has so long insulted, robbed and enslaved the nations of the earth, been finally reduced to submission; and we trust that its dominion will be blotted out forever.

Great-Britain.—The London dates, by the above arrival, are to the 17th ult.

The late King was interred, with great pomp, on the 15th July.

A rise in the price of grain had taken place in England, in consequence of the *annual* alarm caused by wet weather. This has, of course, affected the New-York market, and increased the price of flour 2*s* per barrel.

The clause in the forgery bill, abolishing the punishment of death, had been rejected in the House of Lords by a considerable majority.—This result, says the Times, was no doubt owing to the able and striking statements of the Lord Chancellor, confirmed by the important judgment of such a calm-minded and discriminating observer as the Lord Chief Justice of the King's Bench.

The last German papers received in London state, that the price of corn has risen considerably in the markets of that country, in consequence of bad accounts from the Netherlands.

Turkey.—The Sultan, it is said, has manifested bad faith in his transactions with Russia.—The Czar's troops had scarcely quitted Adrianople, when he refused to fulfil some of the conditions of the treaty; at least, his agents have driven the Russian authorities from the ceded territories. Accounts from Danube to the beginning of May speak of provocation to a new war. The Turk, we should think, would hardly be prepared for this, as the revolt of the Albanians seems to give him sufficient occupation.

Earthquake.—A letter from Kishar, in the Caucasus, dated March 9, states, that during an earthquake, which had just taken place there, five hundred persons were buried in the ruins of their houses, or the temples in which they had taken refuge. One of the mountains opened, and a part of it, which was detached, filled up a rich valley, overwhelming every thing.

DOMESTIC.

The Salem Murder.—The second trial of J. Francis Knapp terminated on Friday week.—Mr. Webster concluded his address to the jury in the forenoon; the case was given to the jury at one o'clock, P. M.; and at twenty minutes past six, they returned a verdict of *Guilty*. Notwithstanding they were out more than five hours, it is said there was no difference of opinion among them as to the guilt of the prisoner.

On Saturday the prisoner was placed at the bar, to receive his sentence. When asked by Judge Putnam, if he had aught to say why sentence of death should not be passed upon him, he replied with great energy and firmness—"I have only to say, that I am innocent of the charge; and I now declare to the world, that I shall die innocent of the crime for which I am to suffer."

Judge Putnam then proceeded to pronounce the dreadful sentence of the law, in the following manner and terms:—

"*John Francis Knapp*—You have been indicted for the crime of murder; and upon your arraignment have pleaded that you were not guilty, and put yourself upon God and your country for trial. Able and learned counsel have been at your request assigned by the court, to assist in your defence. Your case has been committed to a very intelligent and impartial jury, selected by yourself, who have for six days patiently and attentively listened to the evidence and the arguments. All that learning and industry, fidelity and talents, could suggest, has been urged in vain in your defence. The truth has prevailed, and a jury of the country have established your guilt. The court is satisfied with their verdict; and you come now to receive the sentence of the law.

"Before we proceed to that last and painful duty, we are desirous of doing you all the good in our power, by awakening your mind to a consideration of the awful doom which awaits you. Would to God that any thing we could say would have the effect of softening your heart, and leading you to sincere contrition and repentance.

"The horrible murder of which you have been convicted, stands in bold relief and deformity in the history of crime. The victim of your ferocity, in a few years, according to the course of nature, would have sunk into his grave in peace, but for the thirst of gain which corroded the hearts of those who conspired against his life. He was living in the midst of as peaceful a community as exists upon earth, surrounded by his relations and friends, upon whom he had lavished his bounty. In the stillness of the night, while he rested his aged limbs upon the bed—while he was in the arms of sleep, in his own house, in the centre of this populous town, the assassin of your procurement committed the deed of death; while you, in the judgment of the law, were present and aiding him in the fact.

"The circumstances attending the conspiracy exhibit a cool, deliberate design to take the life of the victim, merely for the sake of gain. There was no other passion to be gratified. The conspirators were all young. They were connected with respectable families. They were born, and reared and educated among us. They had the means of living within their own control, if they had pursued the course of honesty and industry. But they forsake this course, and resolve to cut their road to fortune thro' blood and murder.

"Our peaceful city stood aghast at this dreadful deed. The very foundation of our society seemed to be shaken; and the shock was not confined to the city or state, but extended thro' out this land. Suspicions too horrible for utterance were excited in the breasts of reflecting men. The sense of security which the law inspires was in a great manner lost. No man's house was considered a safe castle; and men seemed for a time to trust to their own arms, rather than to the protection of the law, for their safety.

"But there is a providential watch constantly over us. The murderers have been detected by means as extraordinary as their crime was atrocious. The assassin has perished by his own hands; and the tremendous punishment for your crime is about to fall upon you.

"There is in these awful events a *warning voice*, which speaks to all, and especially to the young, as with the sound of the earthquake, in every breeze which wafts the news of this horrid tragedy—"Forsake not the ways of truth, and honest industry, which lead to honour and everlasting life, for the paths of vice and profligacy, which lead to ignominy and death." "Be not deceived by their enticing appearances. At their beginning, the rose buds of hope and passion may appear; but they end in anguish, poverty, and destruction."

"Our fervent prayer for you is, that you may be prepared, by sincere repentance, to appear before the Judge of all the Earth. And we would urge you to apply to those pious men, whose duty it is to teach our holy religion, to help you with their prayers and instructions, during the few remaining days which may be allowed to you; and may God grant success to their endeavours."

The Judge concluded by declaring the sentence of the law, in the usual manner. In performing this painful duty, his honour was much affected, and sobbed audibly after he had pronounced the judgment of the court. The prisoner, on the contrary, maintained his unconcern throughout, and was as immoveable as during his trial. Indeed, there was apparently not a spectator, who did not suffer more than he who was the most interested. The day of his execution is to be fixed by the Governor and Council.

The trials of Joseph J. Knapp and George Crowninshield were postponed till November; the judges being required by law to proceed on their circuits, and the death of the chief justice having devolved additional duties upon them.

Resolution of the Creeks.—From the Columbus (Geo.) Enquirer of the 13th inst. we learn that a council of the chiefs of the Creek Nation, assembled a few days previous, at their council ground, fifteen miles from Columbus, for the purpose of taking into consideration the wishes of the present administration in relation to their removal west of the Mississippi. "After the delivery to them by the agent of the *talk* of the President," says the Enquirer, "they remained deliberating several days in secret council, and at the close, informed the agent that they had no territory to sell to the United States; and on his proposing to pay the annuity allowed them by the government, they refused to recieve one dollar, stating that they wanted none of the President's money, and would under no circumstances accept it, and terminated their session by the expression of the most solemn determination on their part, to remain in their present situation, until expelled by force."—*N. Y. Obs.*

Salina Convention.—The convention of working-men, which met at Salina last week, nominated Gen. *Erastus Root*, for Governor, and *Nathaniel Pitcher*, Esq. for Lieut-Governor.

The Grays.—The supreme court, at its late term, decided against the granting of a new trial in the case of James Gray, and Elijah Gray, who were convicted last April in the Genesee court of oyer & terminer, of the murder of Samuel Davis, at Leroy. Sentence of death will of course be passed on them by the court of oyer and terminer for Genesee county, the second week in September next.—*Livingston Jour.*

Yellow-Fever in New Orleans.—The New-Orleans Bee, in its French columns, announces that the yellow fever had broken out in that city. "Although at present," says that journal, "there are but two or three persons who have been attacked by it, we think it our duty to give this cautionary notice to those who are not acclimated."

Heat at the South.—The Raleigh Register publishes a thermometrical record, kept at Salem, N. C. for the months of June and July, and the seven first days of August, a period of 68 days. According to this record the thermometer rose on 51 of these days to 90 degrees or higher, and on 31 of these days to 94 degrees or above. On nine different days the thermometer rose to 100 degrees or over, and on the hottest of these days, July 3, to 107.

Cotton.—It appears, by a statement in the Georgian, that in the last ten months, 215,277 bales of cotton were exported from Savannah, 10,000 bales of which were sea islands. Valuing uplands at 10 cents, and sea islands at 29 cents, the amount will be seven millions two hundred and eight thousand eight hundred and thirty-two dollars.

The Census.—Troy contains 11,405 inhabitants; increase in five years, 3526. Canandaigua contains 2357; increase in five years, 550.

The Court of Errors commenced its extra session, in the city of New-York, on Monday of last week.

The proclamation of the new King of England, concerning the observance of the Lord's Day, is word for word the same as that which was issued at the commencement of the reign of George 3d.

MARRIED,

Yesterday morning, by Rev. Dr. Lansing, *Samuel P. Lyman*, Esq. to Miss *Lydia Ann Thomas*, daughter of Mr. Anson Thomas; all of this village.

DEATHS.

At the residence of his father, in Redhook, on the 24th inst. Capt. *Samuel B. Griswold*, of the United States army, aged 35. His wife is a daughter of the late Arthur Breese, Esq. and, with a family of young children, resides in this village.

In Champion, N. Y. on the 17th inst. Mrs. *Mary Dickinson*, wife of Gen. Lemuel Dickinson, formerly from Hatfield, Mass. and for many years a resident of Denmark, N. Y.; but late of Montreal, L. C. aged 77. Gen. D. and his wife were on their journey from Montreal to Denmark, with a view to take up their residence in the latter place. They had proceeded as far as Champion, only seven miles from the place of their intended residence, and stopped at a public house for refreshment. As they were about leaving, Mrs. D. was taken suddenly ill, and was unable to proceed. Medical aid was called; but to no effect. The summons had come, and there was no discharge. In twenty-four hours her spirit fled. She retained her mental faculties to the last, and manifested her entire resignation to the will of God. Mrs. D. had long been a decided and pious follower of the lamb of God; had shared largely in the confidence and affection of her acquaintance; and has left behind her a name more precious than rubies; and a bright evidence that she rests with her Saviour, in the realms of bliss.

In New-York, on the 22d inst. Col. *Marinus Willett*, aged 90. Col. W. was distinguished by his bravery and good conduct in the war of the revolution, particularly in the defence of Fort-Stanwix, and in the conflicts with the Indians who took part with Great-Britain. The inhabitants of the frontiers of this state were probably more indebted to him for protection, at that period, than to any other individual. In private life, he was universally esteemed for his integrity, frankness, and decision of character. His funeral was attended by the Members of the Cincinnati, Common Council, the Court of Errors, and an immense concourse of citizens.

At Blooming-Grove, Orange co. on the 8th inst. Rev. *William Rafferty*, D. D. president of St. John's College, Annapolis, Md. formerly pastor of the presbyterian church, Blooming-Grove, aged 52.

In Sangerfield, on the 16th inst. widow *Margaret Gere*, aged 87.

NOTICE.

The Ladies of this village, who are friendly to the cause of missions, are informed that a Box of Clothing is to be prepared (as usual at this season) for the mission family at Mackinaw. Letters have been received from the Missionaries, assuring us that the valuable boxes sent out last autumn were very gratefully received, and that they greatly promoted their comfort and usefulness during the severe winter. It is highly important that the articles be sent to the place of deposit without delay, as it is expected that a supply will be furnished without the necessity of soliciting from house to house; and especially as the boxes sent last season very narrowly escaped being lost on the lake, because they were not earlier prepared. Mrs. Philip Thurber, on LaFayette street, has kindly opened her house for the reception of the articles, where the Ladies will meet to sew on Friday, P. M. of each week, until the box be ready to be forwarded. It may be well for those who think of contributing to remember the promise—"Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give into your bosom; for with the same measure that ye mete withal, it shall be measured to you again."

Utica, August 9, 1830.

NOTICE.

The Christian Almanack, for the Western District, for 1831, is received at the Depository of the American Branch Tract Society, No. 137, Genesee street. All who feel the importance of circulating this valuable Periodical, should avail themselves of its early appearance, and endeavour to get it at least into every christian family. To those who purchase 100 copies, the price is $3.50; fifty cents by the dozen, and six pence single. Orders for the work may be addressed—"Agent American Branch Tract Society, Utica."

☞ *Will the Rochester Observer please to give this two or three insertions?*

NOTICE.

The annual meeting of the Female Missionary Society of the Western District, will be held at Paris-Hill, on Tuesday the 7th of September next, at 2 o'clock, P. M.

N. BABCOCK, *Sec'ry.*

New-Hartford, Aug. 28, 1830.

☞ Notice is hereby given, that a meeting of the Executive Committee of the Oswego County Bible Society, will be holden at the house of Peter Pratt, Esq. Mexico, on the last Tuesday of the present month, at 2 o'clock, P. M.

R. T. SMITH, *Rec. Sec'ry.*

Pulaski, August 6, 1830.

HORSES FOR SALE AT PUBLIC AUCTION.

ON Wednesday the 8th of September, will be sold at Public Auction, near Genesee street Bridge—

Forty Valuable HORSES,

lately employed in the service of the Citizens' Six-day Packet-Boat Company. Sale to commence at 9 o'clock, A. M. Terms liberal, and made known at the time of sale. NORMAN TRYON, Auctioneer.

Utica, August 31, 1830. 35w2

FOUND,

ON the 19th inst. between Winfield and Utica, a quantity of PAPER-HANGINGS. The owner may have them, by calling at this office, and paying for this advertisement. *August* 27, 1880. 35

STATE OF NEW-YORK.—SECRETARY'S OFFICE, Albany, July 22, 1830.—SIR—I hereby give you notice, that at the next general election in this state, to be holden on the 1st, 2d and 3d days of November next, a Governor and Lieutenant-Governor are to be elected. And also, that a Senator is to be chosen in the Fifth Senate District, in the place of Truman Enos, whose term of service will expire on the last day of December next. A. C. FLAGG, Secretary of State.

To the Sheriff of Oneida County.

N. B.—Representatives to Congress and Members of Assembly are also to be chosen at the general election. All vacancies, except in the office of Justice of the Peace, are to be supplied according to the requirements of section 8, title 2, of the election law.

Sheriff's Office, Oneida County, }
August 6th, 1830. }

The Supervisors and Inspectors of Elections, in and for Oneida county, will please take notice of the above.

34 JOHN E. HINMAN, Sheriff.

YOUNG LADIES' BOARDING SCHOOL,
At Whitesborough, Oneida County, N. Y.

MRS. NICHOLAS' second term will commence on the 1st of September. Pupils are required to furnish their own beds, bedding, towels and spoon, and can either provide their own books and stationary, or be furnished with them by Mrs. Nicholas, at the retail prices. The Young Ladies are under the immediate care and instruction of Mrs. Nicholas, and subjected only to such discipline as will conduce to their mental, moral and religious improvement.

TERMS.—Board and English instruction, including Geography, Arithmetic, Grammar, History, Rhetoric, Logic, Evidences of Christianity, Elements of Criticism, critical reading of Milton's Works, &c. including all extra charges, (washing excepted), per quarter, payable in advance, - - - - $35 00
Music, including the piano, - - 10 00
French, 5 00 | Spanish, 5 00 | Italian, 5 00

Mrs. Nicholas is a native of the city of New-York, where she has been engaged in the instruction of youth, and gives references to the following gentlemen of her acquaintance in that city, viz:—

Rt. Rev. Bishop Hobart, Rev. Mr. Schroeder, Rev. Mr. Berrian, Hon. William A. Duer, President of Columbia College, Professors Moore & M'Vickar, of Columbia College, Chancellor Kent, David B. Ogden and John Duer, Esquires: To Samuel Miles Hopkins, Esq. and Rev. Mr. Welch, of Albany; and to Theodore Sill, F. C. White, and S. Newton Dexter, Esq. Hon. Henry R. Storrs, Rev. Elon Galusha, Rev. John Frost, & Doctors W. A. Clarke and S. S. Peck, of Whitesborough.

Whitesborough, August 12, 1830. 33w3

BERKSHIRE MEDICAL INSTITUTION.

THE annual Course of Lectures commences on the first Thursday of September, and continues fourteen weeks. Medical degrees are conferred at the close of the lectures, in December, and at the annual commencement of Williams College, with which this institution is connected. The requisites for an examination for a degree are, a good moral character, three years study with a regular physician, an adequate knowledge of the Latin language, and attendance on two full courses of lectures, one of which must have been at this institution. The examination for Medical Degrees begins on the Wednesday preceding the close of the lecture term. Dissertations must be lodged with the Dean of the Faculty at least four weeks before the commencement. The Trustees have made ample provision for the accommodation of students, and are increasing the advantages for a thorough and complete medical education. The Lectures will be delivered by

H. H. CHILDS, M. D. *Theory and Practice of Medicine.*
S. W. WILLIAMS, M. D. *Medical Jurisprudence.*
S. P. WHITE, M. D. *Theoretical and Operative Surgery.*
C. B. COVENTRY, M. D. *Materia Medica and Obstetricks.*
W. PARKER, M. D. *Anatomy and Physiology.*
C. DEWEY, M. D. *Chemistry, Botany, and Natural Philosophy.*

Matriculation Ticket, $3. Lecture Fee, $40. Graduation, $12. Library $1. Board, including washing, lodging, and room, $1,75 a week.

By order of the Trustees, S. M. McKAY, *Sec'ry.*

Pittsfield, Mass. July 26, 1830. 32w6

SELLING OFF AT COST,
AT No. 36, GENESEE STREET,

THE Subscriber, having made a different arrangement in his business, offers his whole Stock, consisting of *European, India* and *American* DRY GOODS, and *Family* GROCERIES, *at cost.* Those wishing to purchase will do well to call.

AUGUSTUS PEASE.

Utica, August 3, 1830. 31

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May* 25, 1830. 21

FRUIT.

THE Subscribers are just receiving a Supply of fresh FRUIT, among which are—

80 boxes Raisins, 30 drums Figs,
50 do. Lemons, 10 do. Sultana Raisins,
20 do. Oranges, 40 bales Almonds, &c. &c.

PARKER & HASTINGS,
April 27, 1880. No. 90, Genesee street.

GROCERIES.

PARKER & HASTINGS, No. 90 Genesee street, (Green Store), are now receiving a fresh supply of GROCERIES, comprising almost every article usually kept in their line of business, which they offer at a very small advance from the New-York prices, for cash.

Utica, April 27, 1830. 17

TEAS, SUGARS, COFFEE.

50 chests fresh Teas, 10 hhds. Brown Sugars,
20 bags Coffee, 30 boxes Loaf Do.
Just received, by PARKER & HASTINGS,
No. 90, Genesee street.

Utica, April 27, 1830. 17

MOLASSES, FISH, TOBACCO.

30 hhds. Molasses, 60 bbls. Mackerel,
150 qt's Codfish, 40 kegs Tobacco,
15 bbls. Shad, Now receiving, and for sale,
By PARKER & HASTINGS,
April 27, 1830. No. 90, Genesee street.

FLOUR.

FOR SALE, the Ontario and Utica Mills Flour, by the barrel or quantity, by
April 6, 1830. [14] PARKER & HASTINGS.

POETRY AND MUSIC.

From the Vermont Chronicle.

Mrs. B. the young and highly accomplished wife of a member of Congress from the western part of the state of New-York, died at Washington, the winter before last. Mr. B. visited her tomb a few weeks since, over which he paid the following tribute:—

FAREWELL.

WRITTEN AT A GRAVE—AT PARTING.

THE polish'd monument is o'er the dead;
The glittering drops are on it where they fell;
The simple gate is lock'd, to guard the bed:
Dust of the beautiful and bright, farewell!

I came in anguish, and in tears depart;
For this my weary pilgrimage was made;
In thy unconscious ear to pour my heart,
And worship* where thy lovely form is laid.

The vows are paid my spirit sought to pay;
The thoughtless throng must see me weep no more;
Back to the busy world I take my way,
To *seem* as happy as I was before.

Yet ere I go, were soul and voice as strong,
As grief, in mortal agony, is deep,
This voice should sound thy dusty bed along,
In tones to wake thee from thy dreamless sleep!

But no; 'twere vain and useless, at the best;
One day the Just will claim thee for his own:
Beneath this marble weight thy form must rest,
Till angels come to roll away the stone!

Farewell! the turf is laid—the paling set;
The graven table plac'd, thy name to tell;
The drops that fell upon it are on it yet:
Dust of the lov'd and wept, farewell! farewell!

Washington, April 26, 1830.

* To worship God, we should hope, and not the spirit of "the bright and beautiful," who had departed.—*Ed.*

The unsanctified mind is often susceptible of keen anguish, when thrown upon its own resources, independent of external circumstances. The following extracts may be cited as an illustration of this idea, though not intended as such by the writers themselves:—

"The keenest pangs the wretched find,
Are rapture to the dreary void,
The leafless desert of the mind,
The waste of feelings unemploy'd.
Who would be doom'd to gaze upon
The sky without a cloud or sun?
Less hideous far the tempest's roar,
Than ne'er to brave the billows more;
Thrown, when the war of winds is o'er,
A lonely wreck on fortune's shore,
'Mid sullen calm, and silent bay,
Unseen to drop by dull decay:
Better to sink beneath the shock,
Than moulder piecemeal on the rock." *Byron.*

"Their only labour was to kill the time,
And labour dire it was, and weary woe.
They sit, they loll, turn o'er some idle rhyme;
Then rising sudden, to the glass they go,
Or saunter forth, with tottering step and slow.
This soon too rude an exercise they find:
Strait on the couch their limbs again they throw,
Where hours and hours they sighing lie reclin'd,
And court the vapoury god soft breathing in the wind."
Thompson.

How different would the Psalmist have felt in an hour of leisure or voluntary retirement! "Whom have I in heaven but thee; and there is none on earth that I desire in comparison with thee." The Christian need never be lonely nor indolent. His resources are not confined to times or circumstances.

COMMUNICATION.

For the Western Recorder.

ROOMS OF THE AMERICAN EDUCATION SOCIETY.

52, *Washington Street, Boston, August* 25, 1830.

FACTS,

Showing the want of Ministers of the Gospel in the United States.

EPISCOPAL CHURCH.

Number of clergymen,	500
Number of Parishes, (at least),	700
Deaths per annum, estimated at	15
Whole No. theological students,	75
Annual increase of clergymen by ordination,	26

Should this ratio of increase continue, it will require *twenty* years to furnish a supply of clergymen for the parishes *now* destitute.

In *twenty* years, however, the population of the United States will nearly have doubled, and the disproportion between clergymen and parishes will be greatly increased, if the growth of this church should keep pace, in any degree, with the growth of the country.

The above facts and estimates are taken from a late editorial article in the Episcopal Watchman, entitled, *what will be the condition of the church in* 1850?

The writer concludes, that immediate and vigorous exertions are necessary to educate and send forth labourers. His words may be applied to the church, in a wider sense than he has used the term. "The most important subject by far which now presents itself to the friends of the church, is that of CLERICAL EDUCATION. Until this receives the attention which its paramount importance demands, our Missionary Society must be in a great measure inoperative, and the growth of the church will continue to be as it has been, feeble and imperceptible."

PRESBYTERIAN CHURCH.

Number of ordained ministers,	1491
Do. licentiates,	220
Total, ministers,	1711
Whole No. congregations,	2158
No. churches actually *vacant*,	630
Increase of ministers and licentiates, the last year, after deducting deaths and removals,	113
Increase of churches, reported,	88
Whole number of candidates in various stages of preparatory study,	228

The stated clerk of the General Assembly remarks, "While the presbyterian church will undoubtedly feel thankful for the honourable instrumentality conferred upon her in building up the Redeemer's kingdom, it is important that she should remember *that the* INCREASE *of her ministers and licentiates* by all means, whether of education or emigration, has exceeded the increase of new churches formed in her connection, only by the number of twenty-five, and that it becomes her to cry mightily unto the Lord of the harvest, that he would greatly multiply spiritual labourers."

The writer might have added, that unless greater efforts are made to raise up ministers, the presbyterian church cannot be supplied with pastors in *twenty-five* years, or until nearly one generation has sunk into the grave.

Interesting Piece of History.

The minister of G. in Ohio, is the Rev. Joseph Badger, the first missionary that ever visited the Western Reserve.

An agent of the American Education Society thus writes respecting this venerable pioneer of the cross of Christ:—

"He is now seventy-three years old. I have been much delighted in hearing this aged servant of Christ relate the history of his life. There are many incidents which he and others have mentioned, that have deeply interested me. His history will show the value of those men whom your Society intend to send into the vineyard. It will show the importance of being inured to hardships and fatigue, in order to be qualified for missionary services. Such men are to be found on every part of missionary ground, in altogether larger numbers than ministers of a different mould. Mr. B. served as a soldier three years in the revolutionary war. He was in many engagements; and though others fell by his side, fighting for liberty, yet he was preserved for services in a still more worthy cause. After leaving the war, he turned his thoughts to education. He was destitute of means, having no way to obtain assistance, but by his own efforts. There were no Education Societies in those days. Still he pursued and acquired a collegiate and a theological education. He was afterwards settled for fourteen years in Blandford, Massachusetts. On being dismissed from his people, he set his face to go into the "western wilderness." He arrived here in 1800; and after labouring a year or more, he returned to the east and brought out his family. He drove the first wagon from Buffalo to Erie, and made his own road. Indeed he was the first man that ever drove a wagon to the Reserve. After labouring here among the white settlers three or four years longer, he went to Sandusky, and spent four years as a missionary among the Wyandots. He then resumed his labours among the whites. He has had an opportunity to know what hard fare and fatigue are. Once he was driven up a tree by a bear. It was one night in August, after dark, while riding in the woods away from any house, and the rain pouring down in torrents. The bear made an attack upon him, and he made his escape by climbing a small tree, and there lodged during the night. The bear was at the foot of the tree, snapping his teeth, much to the annoyance of the sleeping moments of the missionary. But when morning appeared, the bear retreated, and the missionary was suffered to go on his way. This man has "camped" in the woods many a night, without shelter and sometimes without fire.

Mr. B. formed the four first churches on the Reserve, and has assisted in forming a large number more. It must be very interesting to him to see the progress of improvement which has been made since he came to this country. Then there was no school, no minister, and only 1144 white inhabitants. Now there is a flourishing college, 8 incorporated academies, and many other select schools, besides numerous common schools, 100 churches, not far from 60 ministers, and nearly if not quite 100,000 inhabitants. This missionary has witnessed a large number of revivals—and among the subjects there are now five respectable ministers. I will add one more fact; though he lives upon a nominal salary of $150 per year, and a pension of $96, yet he has, since I have been here, given an obligation of between $30 and $40, to the A. E. Society. I thought that these facts would be interesting to you, inasmuch as such are the men whom your Society promises to educate.

Self Denial.

An agent in New-Hampshire, writes—"Indeed, in some of the towns in Rockingham and Strafford, and those not a few, it would seem as if the highest point of self-denial and sacrifice had been attained in endeavouring to support the preaching of the gospel. An individual with whom I am well acquainted, and probably not worth $3000, gives $40 per annum; and his business is not lucrative. Females, who have travelled on foot 18 or 20 miles, because they could not afford the expense of riding, have paid $8, and now pay five dollars per annum for the support of their minister, who has a small salary. In view of these and similar facts, I cannot but consider the money raised here, though small in amount, *very precious*."

PRAYER.

In primitive times prayer was the great means of converting men, and extending the kingdom of the Prince of Peace. What large portions of time our Redeemer devoted to this holy exercise! How efficacious were the fervent and persevering prayers of the apostles and early Christians. In modern times preaching seems to have usurped the place and importance of prayer. Men aim more to convince their fellow men than to prevail with God; and they have their reward. Men slight each other's persuasions, and God will not hear heartless petitions.—Let prayer then have the first place, and let us try to move our Creator rather than our fellow men. All hearts are in his hand, and he will be entreated by his people.

QUESTIONS

At the conclusion of the school, for the self examination of a Sabbath school Teacher.

1. Have I this day particularly prayed for a blessing on my labours in the school?
2. Have I done my utmost this day to show an example of early and punctual attendance?
3. Have the hours I have been in the school this day been fully occupied in my duties as a teacher?
4. Have I this day spoken pointedly and individually to one or more of the scholars of my class, respecting the salvation of their souls?
5. If I never again enter these walls, am I clear in the sight of Him who knoweth all things, from the guilt of any child of my class who may perish in his sins?
6. Do I leave this school in peace with all my fellow-labourers?

RELIGIOUS NEWSPAPERS.

The press is the mightiest engine ever put in motion, the proudest of all human inventions. It is an agent which will never be succeeded by any other of equal power. It will survive all the boasted pressures of steam, and all the other contrivances of men taken collectively.

The finishing touch of this singular machinery is the union of the pulpit with the press, and it is of modern date.

Candour however compels us to confess, that the introduction of religion into the common vehicles of the ordinary intelligence of the day, is something like the use of steam in the propelling of boats.

It is in the highest degree useful; it dispatches the work of days and weeks, and months, and years, in a much shorter time. Its principle is accommodaton and dispatch. We must therefore be aware that more than ordinary skill and caution are required under these circumstances. The mere upsetting of a stage coach or of a trading sloop is comparatively of small importance; but the explosion of the boiler and sinking of a steamboat, involves consequences of deeper moment.—*Ch. Intelligencer.*

The language of irreligion in the heart, is, "Give, give—now, now—whatever the flesh and the eye lust after, and whatever gratifies the pride of life. Give it now; for, as to any reversion, I will not sacrifice a single lust for it; or, if I must have a religion, it shall be any thing rather than that demeaning system which makes every thing a mere boon."

LITERARY AND SCIENTIFIC.

From the Boston Recorder.

"Elements of Dogmatic History, by William Muenscher, S. T. D. translated from the German, by James Murdock, D. D." New-Haven, A. H. Maltby.

The historical part of theology, though very much neglected by English divines, is one of the most important branches of theological study. Its influence in liberalising the views of a theologian, in releasing him from bondage to system and technicalities; its use to show the worthlessness of human theories when employed to *explain* divine truths, and to teach him to set a modest estimate on the powers of the human mind in general, and upon his own in particular, can be duly estimated by those only who have been engaged in investigations of this sort. Many speculations, which are thought to be entirely original and highly important, many theories and explanations, which are regarded as new and of great consequence, will be found, in the light of historical theology, to be nothing more than the re-appearing ghosts of some old forgotten heresies. In fact, the mind of man appears to have exhausted every possible form of speculation on theological subjects, and unless one is disposed to adhere to the simple truths of scripture, without refining and philosophising, he will be obliged to run round in the circle of some preceding dogmatiser.

The most complete work on the subject of historical theology, is Dr. Muenscher's Manual of Dogmatic History, (*Handbuch der Dogmeneschichte*), in four octavo volumes. Of that work the present is a sort of digest, thrown into a new form, and brought down to a later period. In presenting it to the American public, Dr. Murdock has confined himself simply to the business of translating, and has executed his task with fidelity and skill.

The work is calculated rather to *excite*, than to *gratify* curiosity; and we hope it may prove useful by awakening attention to the general subject. Dr. Muenscher is essentially latitudinarian in his own views; and he describes a doctrine of christianity with as much indifference as he would the wing of a butterfly. In reading the translation, we have been struck with the fact, that an idea, which, when expressed in German, appears quite modest and scarcely at all exceptionable, has the aspect of gross irreverence and irreligion when turned into English. The book before us, however, though the author appears deistitute of that religious sensibility which we always desire to see in a writer on religion, is yet a work of great research and considerable impartiality; we hope it may meet a ready sale, and be thoroughly studied; that by this means the public may be prepared for something better on the same subject. The history of the doctrines is ably sketched by Doederlein and Hahn, in their systems of theology; but best of all by Dr. Knapp, a translation of whose work is now in press at Andover.

In reviewing the period when Germany was overrun with atheism, in the guise of christianity, one cannot but remark the hardened infidelity of the Rationalists, and the desponding melancholy of evangelical Christians, even in the titles of their works. We subjoin a few specimens. A work of Becker's denying the existence of evil spirits, was entitled, *The World bewitched.* A. Weishaupt, *Apology for disagreeables and evils.* C. T. Bucerus, *The mystery of the Trinity in its dangerous situation. A new idea of the Trinity.* Im. Kant, *Religion within the bounds of mere reason.* C. Daub, *Judas Iscariot, or evil considered in its connection with good.* L. A. Kaehler, *Supernaturalism and Rationalism, in their common origin, their disagreement, and ultimate unity. A word for satisfying all those who are undecided, whether they should believe in order to know, or know in order to believe.* G. F. Seiler, *The question of hesitating reason, is forgiveness of sin possible? is a gracious remission of sin to be expected from God? answered.* The philosopher Jacobi, near the close of a long life of anxious speculation, published a work entitled, *To quiet my soul, what must I believe? what can I expect among the complicated opinions of the learned? answered by a feeble old man on the borders of the grave.*

TOO OLD FOR SCHOOL.

Many young ladies, whose school education is considered as finished, lose a great portion of their former attainments for want of practice, or a little study to refresh their memories. The portion of time they could devote to reviewing, or to pushing their inquiries further, is often otherwise employed, either because they have no special stimulus to effort, or because they have no faculties for rendering their studies efficient. It is therefore an excellent plan lately adopted in some of the schools for misses, to form a class of young ladies, to spend a few hours once or twice a week, where they receive that aid from the instructor which may be desired, either by way of lectures and illustrations, or by hearing their recitations. This exercise is an essential aid to the studies and inquiries which they pursue at home, and is a better measure for securiug the benefits of their early education, and preparing them for active life, than any of which they have any knowledge. It has been practised for some months by Mr. Abbot, Principal of the Mount-Vernon school, in Boston, and we perceive by the Christian Mirror, that Mr. Adams, of Portland, has adopted a similar plan in connection with his school for young ladies in that town. We hope many other teachers will make the experiment.—*Education Reporter.*

Goldbeaters, by hammering, can reduce gold to leaves so thin, that 282,000 must be laid upon each other to produce an inch: Yet these leaves are perfect, or without holes, so that one of them laid upon any surface, gives the appearance of solid gold. They are so thin, that if formed into a book, 1500 would only occupy the space of a single leaf of common paper; and an octavo volume, of an inch thick, would have as many pages as the books of a well stocked library of 1500 volumes, with 400 pages in each.

A society, under the name of the Glasgow Celtic Society, has been formed in Glasgow, for the purpose of promoting and improving the Gaelic literature.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingstou County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 2000lbs.	$108 25a	Sole, oak tanned, lb.	20a25
Pearl do.	116 12a	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	6a8	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	10a12	Sperm, summer	65a67
Java	13a14	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	10a13	*Provisions.*	
Louisiana	11a14	Beef, mess, bbl.	9 50a9 75
Alabama	10a13	—— prime	6 25a6 75
Feathers.		Pork, mess	13 50a14 50
Live American	84a36	—— prime	9 75a10 00
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 25a2 37	Butter, N.Y. dairy	12a15
Scale	1 50a	Hog's Lard	10a12
Pickled, bbl.	2 50a3 00	Cheese	6a8
Mackarel, No. 1	5 00a	*Rice.*	
Shad, Con. mess	8 50a8 75	Prime, 100lbs.	2 25a2 75
Herring	2 87a2 94	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 12a	Havana, white, lb.	11a14
Western (canal)	5 25a5 50	—— brown	8a9
Rye flour	3 37a3 50	New-Orleans	7a8
Indian meal	2 75a	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 00a1 06	*Tallow.*	
—— western	1 06a1 10	American, lb.	6a7
Rye	64a65	*Teas.*	
Corn, north yellow	58a60	Bohea, lb.	32a34
Oats	28a36	Souchong	44a75
Barley	66a68	Hyson-skin	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a1 06
Hides.		Hyson	85a1 12
La Plata, lb.	15a16	Gunpowder	1 00a1 30
S. A. horse, piece	1 50a1 60	Imperial	1 00a1 30
Hops.		*Tobacco.*	
First sort, lb.	9a	Richmond, lb.	3a6
Lumber.		Cuba	14a22
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a2 25
Scantling, pine	15 00a16 00	Port	75a1 75
Do oak	20 00a25 00	Teneriffe, L. P.	82a1 25
Shingles, bundle	2 50..3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	25 00a30 00	—— pulled	50a60
Staves, pipe	42 00a43 00	Common	18a25
—— hhd.	33 00a34 00	Spinning	18a33
—— bbl.	25 00a26 00	American Hatter's	20a28

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

DR. ROBERTS'
WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums or specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street, Utica.

July 28, 1829. 30

HITCHCOCK'S
NEWLY INVENTED SNUFF.

FOR the cure and absolute relief of Catarrh, Dizziness of the Head, Nervous Headach, Fallen Sickness, and Infants troubled with Snuffles. It is an immediate relief for the above disorders, and is also found beneficial in partial attacks of the palsy, especially in elderly people; the fits having often been protracted for years. The proprietor, after more than fourteen years practice, can safely say, that he has met with nothing as a substitute for it in the above diseases. Having proved the inefficacy of a variety of catarrhal snuff in his own family, he was induced to make a trial for something more certain and efficacious, and was led to the discovery of the new invented snuff, which succeeded to admiration in his own family, and with numerous others who applied to him for relief. Numberless certificates of its good effects might be obtained; but the proprietor prefers resting it on its own merits, and the unbiassed trial of a candid public, who may wish for relief in such cases. Sold by WARNER & HARVEY, agents, Utica. *Nov.* 17, 1829. 46

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known. From the numerous recommendations of the present work we select the following:—

By the editors of the Journal of Education—"This work is well calculated to answer the purpose for which it is written, viz. to teach the first steps of geography. Such a work is much wanted, there being no one either expressly designed for, or suited to this end. There are several valuable works for more advanced scholars, but none that is calculated to help the child easily and agreeably over the somewhat difficult grounds, which lie between the primary reading lessons and this popular and useful portion of juvenile study. The neatness and clearness of the maps, the abundant and illustrative cuts, and the free and colloquial style of Mr. Parley, together with the attractive qualities of the white paper and large print, are calculated to make the book a favourite with pupils, and we trust with their teachers. It appears to us, that schools which have the use of a book like this, must profit by it in the more rapid and thorough progress of its pupils; and as we esteem every thing that promises advantage to youth of importance, we commend this book to them, who, with ourselves, are interested in the cause of education.

By Rev. Mr. Whittelsey, principal of the Utica Seminary for Young Ladies:—"This is an admirable little book. While it happily conveys instruction, it also provides rational amusement, to the youthful mind. The youngest child that can read will not fail to be instructed by this work; and it may justly be placed among the most useful publications designed to facilitate the education of children. It is worthy of a place in every nursery, and in every primary school."

By the editor of the Albany Argus—"We seize the occasion which the issuing of the second edition of this little book affords us, to say that it is one of the most instructive & amusing, as it is also one of the most popular, of the modern works of juvenile knowledge. It gives, in the happiest manner, to a work designed chiefly for the use of schools, the attractive qualities of books of amusement. Like all the productions of this sort, from the gifted author, it is peculiarly adapted, in the language and illustrations, to the capacities and the instruction of children."

By the editors of the Albany Daily Advertiser:—"It seems to us to be one of the best elementary books ever written, and calculated most eminently to advance youth in the knowledge of geography. It contains nine maps, together with seventy-five engravings, representing the costume, customs, &c. of different nations, and views of noted public buildings. The questions and descriptions cannot but interest children; and being interested, they must learn." *Utica, June* 15, 1830.

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. BOARD by the day, week, or month.

Utica, August 18, 1829. 33

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

NOTICE.

THE Subscriber has removed his Medical Dispensary, to No. 39, Genesee st. where he will keep DR. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & HARVEY, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle, and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & HARVEY, sole agents for Utica.

Utica, February, 1830. 51

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street.

Utica, July 28, 1829. 30

ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients, and the venders are authorised to sell it at a low price.

Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March* 10, 1829. 10

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1830. L. HOLBROOK.

DEFAULT being made in paying monies due on a mortgage, executed November 17th, A. D. 1826, by Zacharias Weaver, of Vernon, Oneida county, to Asa Willard, and recorded at the clerk's office of Oneida county, in book L. of mortgages, pages 44, 45, and 46, of premises situated in Vernon aforesaid, being part of lot number twenty-seven in the late Oneida purchase; bounded southerly by lands of the Oneida Indians, westerly by the land of Reuben King, northerly by the lands of Briggs Jewett, easterly by lands belonging to the heirs of Andrew Langdon; containing forty-eight acres, be the same more or less; subject to a mortgage to the people of the state of New-York, executed by Deniel Freeman. Notice is hereby given,